THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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CYNTHIA TAGGART.

A SKETCH of this most remarkable sufferer has been lately published by Messrs. Swords, Stanford & Co., under the title of "The Rhode-Island Cottage," which may be ascribed, we presume, to the pen of the Rev. James W. Richmond, who has so benevolently interested himself in her behalf. The narrative is one of mournful and intense interest, and written with beautiful and affecting simplicity. The object of it we understand to be, to excite an interest in the public mind in favor of the poems of Miss Taggart, an edition of which was published some time since, a part of which yet remains unsold. The object is most praiseworthy; and while we heartily commend "The Rhode-Island Cottage" as a narrative which cannot be read without tears by any not devoid of all human sympathies, we would entreat every reader to let the interest awakened by the narrative lead him to inquire after the poems, if, indeed, he do not already possess them. These poems are on many accounts remarkable: they are the productions of a native and untutored genius: in their images and allusions they are singularly characteristic of humble life, as it exists in our own country: they are the essays of one who for eleven years has been the victim of unremitted anguish, in comparison of which all the ordinary forms of sickness and sorrow vanish into nothing; they pour forth a continued flow of sorrow in a versification seldom harsh, always perspicuous, often strikingly peculiar in sentiment and diction, and occasionally disclosing gleams of poetic genius; and they are still more remarkable as the monuments of the efficacy of the Gospel of JESUS CHRIST in mitigating with consolation, and even illumining with joy, the most appalling, and, in respect to worldly relief, the most desperate extremities of human wretchedness. One further recommendation they have: they have been published by some friends, whom Providence has raised up to succor the sufferer, with the benevolent intention of averting the evils of poverty and dependence from one whose life, even without this aggravation, is no better than a propagated agony. With all these claims to notice, might we not expect that every American and every Christian would own the poems of Cynthia Taggart? Or must it be left to a future generation to pay an empty tribute to sorrow and genius, which the present have passed by in apathy?

From one of the poems of some length, entitled "The Heart's Desire," we will venture to detach the following verses, and insert them under the title of an Ode to Health. Let the reader turn to No. 48 of the Rambler, and compare with them a celebrated ode to Health, one of the beautiful remnants of Greek antiquity, as translated and eulogized by the Colossus of English literature, and see how tame and spiritless is the exquisite polish of the Grecian specimen, by the side of the impassioned burst of prayer, the touches so true to life, the descriptions so intensely powerful, wrought by nature, as it were, in the strains of the obscure inmate of the Rhode-Island cottage? How insipid the wish,

> Μετα σου ναοιμι
> Το λειπομενον βιοτας,

compared with the full-souled adjuration that sues,

> "By all the pangs of wasting life,
> By gasping nature's chilling strife,
> To gain one ling'ring view
> Of thy fair aspect, mildly sweet,
> And kiss from off thy airy feet
> The healing drops of dew."

How wretchedly impertinent and common-place seems the allusion to the influence of health in enhancing the pleasures of wealth and power, and birth and love, compared with the touching lamentation of domestic loneliness, and banishment from social enjoyments, induced by protracted disease:

> "And separate from the household band,
> Disconsolate and lone,
> *With no sweet converse's social charm,*
> One pain imperious to disarm,
> And quell the rising moan:"

The truth and force of the allusion in this stanza can hardly be conceived but by those who have beheld a fellow-creature cut off from social sympathies, and compelled month after month, and year after year, to turn the energies of a vigorous mind in upon itself, and feed upon its own agonies,

> "While every thought that fill'd the brain
> Gave maddening energy to pain."

An Ode to Health.

O Health! thy succoring aid extend,
While low, with bleeding heart, I bend,
And on thine every means attend,
And sue with streaming eyes;
But more remote thou fliest away,
The humbler I thine influence pray,
And expectation dies.

Twice three long years of life have gone,
Since thy loved presence was withdrawn,
And I to grief resign'd;
Laid on the couch of lingering pain,
Where stern disease's torturing chain
Has every limb confined.

And separate from the household band,
Disconsolate and lone,
With no sweet converse's social charm,
One pain imperious to disarm,
Or quell the rising moan;
I lie in hopeless doom to grieve,
While no kind office can relieve,
Nor can I sustenance receive
But from another's hand:

While anguish veils the body o'er,
And balmy sleep is known no more,
And every thought that thrills the brain
Gives frantic energy to pain,
And the cold dew-drops copious drain
Through every opening, rending pore.

Health! wilt thou not, for the black stream,
That bears keen poison through the veins,
A cordial swift prepare?
Bring back their own bright crimson glow
And the true circulating flow,
And mitigate despair?

Once more my pleadings I renew,
And with my panting breath I sue,
Goaded by potent pain,
By all the pangs of wasting life,
By gasping nature's chilling strife,
To gain one ling'ring view
Of thy fair aspect, mildly sweet,
And kiss from off thine airy feet
The healing drops of dew.

O bathe my burning temples now,
And cool the scorching of my brow,
And light the rayless eye;
My strength revive with thine own might,
And with thy footsteps firm and light,
O bear me to thy radiant height,
Where, soft reposing, lie
Mild peace, and happiness, and joy,
And nature's sweets, that never cloy,
Unmix'd with direful pain's alloy;
Leave me not thus to die!

THE CHURCHMAN.

From the British Critic.

THE LIFE OF BISHOP JEWELL.

(*Continued from p. 929.*)

IN the general visitation of the dioceses ordered by Parliament, Jewell was appointed one of the commissioners for the western division of England, and he appears to have exercised his office with much discretion, not dilapidating but rather edifying. In the North, matters were otherwise, and the λινοφοβία had been excited by the apostle of the conventicle.

'In Scotland every thing is in a ferment. Knox, surrounded by a numerous throng of satellites, is holding conventions throughout the whole kingdom. The old Queen has been compelled to shut herself up in garrison. The nobility, with a union of hearts and hands, are restoring religion every where, in defiance of opposition. In all parts the monasteries are levelled with the ground. The theatrical dresses, the sacrilegious chalices, the images, the altars—all are consigned to the flames. Not a vestige of the ancient superstition and idolatry is left. We have all heard of *drinking like a Scythian:* but this is to *church it like a Scythian!*'—pp. 68, 69.

From the conclusion of this letter it appears that Jewell was already marked out for the bishopric of Salisbury, and previously to his consecration he fulfilled the early anticipation of Parkhurst, and preached with great effect at Paul's Cross. It was not till the 21st of January, 1560, that he received the mitre; and his mind, in the interim, seems to have been much more fully occupied about the non-essential of rites and ceremonies, than the above extract from his correspondence, and some of his former diocesan administrations, would induce us to suspect was likely. That Mr. Le Bas should write well and wisely respecting the fastidious aversion 'from decent ritual solemnities and a becoming clerical costume,' which the abuse of them had awakened in the sixteenth century, is not more than was to be expected. But we rejoice to perceive that Peter Martyr did not by any means think that they furnished grounds for 'unseemly contention;' and that, while rejecting altars and images, and all other puppetry which could minister to superstition, he recommended acquiescence in matters indifferent. 'We have here,' says Mr. Le Bas, while summing up the argument which Martyr employed, 'the counsels of a man whose prepossessions were obviously in favor of what he imagined to be the primitive simplicity of Christian worship; whose conscience, or (if we may so express it) whose religious taste, revolted against every thing which savored, however slightly, of Papal corruption; but who, nevertheless, abstains from any incendiary suggestions, by which the peace of our Church might be endangered. Images and crucifixes are to be sternly put away. Habits, and ceremonies, and customs, to be thoroughly reformed, *if practicable.* But, at all events, there must be no violent opposition to authority; no hasty or petulant rejection of office; no abandonment of the ministry on account of unessential matters; nothing, in short, which could expose the cause of truth to the perils of unseemly and uncharitable strife. Who can believe that, if Martyr had been finally settled and naturalized in England, he would ever have joined the faction which tore the Church in pieces, and scattered the deadly seeds of anarchy and confusion? And who can forbear to wish that a double portion of his spirit had fallen upon the men who achieved the bad eminence of heading the insurrection?' pp. 85, 86.

The See of Salisbury was among those which had suffered most heavily from the rapacity of a Papal occupant. Of his immediate predecessor, Jewell had too good occasion to remark that 'Capon had devoured all!' Nevertheless, he found means to exercise a liberal hospitality, and to appropriate large sums to purposes of charity. In a sermon at Paul's Cross, preached on the second Sunday before Easter, in the year of his consecration, he offered to maintain twenty-seven propositions against the adherents of Rome. They related to the vital differences between the two Churches; and he defied his adversaries 'to bring any one sufficient sentence out of any old Catholic doctor or father, or out of any old general council, or out of the holy Scriptures of GOD, or any one example of the primitive Church, whereby it (any one of the propositions which he recited) may be clearly and plainly proved.' The challenge led to a skirmishing correspondence with Dr. Henry Cole, the Ex-Dean of St. Paul's, who soon discovered that he was overmatched, and became discreetly silent. The propositions were afterward expanded, and form that celebrated *Apologia Ecclesiæ Anglicanæ*, upon which the high reputation of Jewell has continued to exist even to our own times, which was published with the consent of the bishops, and has always been understood to speak the sense of the whole Church, in whose name it is written.*

Upon a tract so well known and so easily accessible, detailing the grounds of our separation with so much clearness of argument, and so much elegance of language, as characterizes this celebrated *Apology*, it is quite needless that we should dwell. It is familiar to every *tyro* in divinity, and nevertheless, it furnishes weapons which the veteran must not disdain to employ. It excited speedy and universal attention, and called forth the most unqualified praise from all Protestant Europe. Martyr hailed its author as *parens illustris et elegantis filii;* he said that it not only satisfied himself *omnibus modis et numeris*, but that it appeared to Bullinger, his sons, and his sons-in-law, to Guceter and Wolfius, *tam sapiens, mirabilis et eloquens, ut ejus laudandæ nullum modum faciant, nec arbitrantur hoc tempore quicquam perfectius editum fuisse.* The letter closes with a brief allusion to bodily infirmities which, ere long, were to deprive the reformed Church of one of its brightest ornaments. Martyr died in the 63d year of his age, on Nov. 12, 1562. His history is thus briefly given by Mr. Le Bas.

'This distinguished champion of the Reformation was by birth a Florentine. His family name was Vermilio. He very early acquired the fame of an accomplished scholar and divine. When he had reached his sixteenth year, he became a regular Augustine in the monastery of Fiesole. His reputation at length promoted him to the post of Abbot of Spoletto; in which he was distinguished for his successful activity in rectifying the disorders and abuses which had crept into the monastic societies within his charge. About this time his faith was unsettled by a fearless study of the Scriptures, and by the writings of the Protestant divines. He subsequently embraced the reformed doctrines, abandoned his preferment and his country; married a nun who had left her convent; and in the time of Edward VI. was invited over to England, where he was advanced to the divinity chair at Oxford, in 1549.' pp. 121, 122.

The *Apology* was soon translated into most of the living languages of Europe—into Italian, French, Spanish, German, Dutch, Greek and Welsh. It was *censured* by the Council of Trent, which assembly authorized two divines to prepare an answer for it; an order more readily issued than obeyed, for the embryo reply, if ever conceived, certainly never came to the birth. An English version, in which Archbishop Parker is supposed to have taken considerable share, appeared simultaneously with the original Latin; but a fuller and more perfect translation was executed two years afterward by a female pen. Lady Anne Bacon, wife of the illustrious Lord Keeper Sir Nicholas, submitted this her work to the Primate and to Jewell himself, the latter of whom she addressed in a Greek letter. Both of them returned the MS. professing that they had not to suggest the alteration of a single word; and with the delicate, yet substantial compliment, that 'to prevent such excuses as her modesty would have made in staying the publication, what she had sent *written*, they, with hearty thanks, sent it back *printed.*' The lady thus honored, and deserving of honor, was not unworthy to be the mother of the immortal writer of the *Novum Organon.*

The gauntlet thrown down by Jewell was frequently taken up, and the *crabrones* incessantly buzzed about his ears. But he had measured his strength accurately, before he ventured upon the conflict, and he was fearless of the stings which menaced him. Dorman, Cope, Sanders, Stapleton, Rastal, Heskins, and others equally forgotten, were insufficient to arouse him, and he did not take the trouble even of brushing them away. One opponent, Thomas Harding, persisted till he was crushed. Harding, as it suited his interest, had alternately been Papist and Protestant; in one word, which may suffice to convey a notion of his character, he had at first been chaplain to Lady Jane Grey, and afterward confessor to Bishop Gardiner. Mr. Le Bas' clear narrative of the controversy which he provoked, demands extraction.

'Such was the man who came forward to bear the chief brunt of the encounter with the great apologist of our Church. Tainted as he was with the infamy of his recent defection from the reformed faith, he yet appeared before the world with an undaunted front. His first adventure, however, was not an attack upon the Apology itself. He was first called forth by the challenge pronounced by Jewell from St. Paul's Cross, in the Lent of 1560. The 'Answer' of Harding to that defiance was put forth in January, 1563; and was followed, in about two years and a half, by the Bishop's 'Reply,' which appeared in August, 1565, and produced a rejoinder from Harding. A few months, however, before the publication of this 'Reply,' Harding had been again in the field; for his principal work, the 'Confutation of a Book called an Apology for the Church of England,' had come forth in April, 1565. The 'Confutation' again gave rise to Jewell's grand performance, the 'Defence of the Apology;' of which the first edition appeared in October, 1567. In the course of the next year, 1568, Harding came forth again with a collection of cavils against the Bishop's 'Defence.' To this performance he prefixed the following lengthy and scurrilous title: 'A Detection of sundry foul Errors, Lies, Slanders, Corruptions, and other false Dealings, touching Doctrine, and other Matters, uttered and practised by Mr. Jewell, in a Book lately by him set forth, entitled a Defence of the Apology, &c.' The work, however, was not of sufficient importance to demand a distinct publication in answer to it. Jewell accordingly delayed all notice of this 'Detection' till the appearance of the second impression of the 'Defence.' This impression was completed in December, 1569, together with a preface, in which the despicable futility of Harding's 'Detection' is calmly, but most triumphantly, exposed. The 'Defence,' at its first publication, was accompanied by an epistle to the Queen; which, of itself, was a sufficient refutation of the falsehoods then circulated by the friends of Harding; namely, that the works of Jewell were published without the royal sanction; and that her Majesty was displeased with him for disturbing the world with his controversial writings.

'Nothing, of course, could be more utterly hopeless than the attempt to convey to the reader, in a few words or sentences, any clear conception of the merits of this voluminous controversy; which embraces almost every important point in debate between the Church of Rome and the Church of England. Our notice of the conflict must, in this place at least, be purely historical. We shall, therefore, for the present, be satisfied with observing that the dispute was conducted by Jewell in a spirit of perfect fairness and integrity. The method observed by him is precisely similar to that which was followed by Archbishop Cranmer in his controversy with Gardiner, relative to the sacramental doctrine. The paragraphs, or passages, from Harding's books are always printed immediately before the answers to them. The performance of his adversary is thus incorporated with his own; and the reader is enabled, with entire convenience, to compare the disputants with each other. It may further be mentioned that Jewell maintains, throughout, the serenity and self-possession which indicate a perfect mastery over his subject. There is no exhibition of petulance or irritation; no symptom of conscious weakness; nothing of the agitation by which men sometimes betray a want of confidence either in the goodness of their cause, or in their own capacity to do it justice. Every one who studies this controversy must arise from it with a persuasion that the learned Bishop Reynolds said no more than the truth when he affirmed that Harding was "no more able to subsist under the hand of his renowned and incomparable antagonist, than a whelp under the paw of a lion."' pp. 144–146.

And again in the ninth chapter, which is almost exclusively devoted to a review of the challenge and the controversy with Harding.

'With respect to the controversy itself, it is extremely important to remark the principles on which it is conducted by Jewell. The reader may, perhaps, have been almost tempted to infer from several passages in his history that he brought back with him from the continent nothing but the general spirit of *Protestantism;* and that he left behind him the peculiar spirit of the Church of England. A more attentive consideration of those passages must satisfy us that this was not the case. It is true that he was in constant trepidation lest any thing should be preserved which might restore to the ancient corruptions their hold upon the public mind. And hence it was that, for some time, he was anxious that the Church should throw aside certain rites and usages which were thought by many to savor too rankly of Romish superstition, and which seemed to threaten the Establishment with the miseries of discord and confusion. But it is quite indisputable that his readiness to concede was confined to matters purely superficial, and, in their own nature, indifferent. That in every essential question, he was faithful to the principles of the *English* Reformation, as distinguished from those which governed most of the reformers of the continent, is clear from the whole tenor of his dispute with Harding. For he does not content himself with saying to his adversaries, "I defy you to find Romanism in the Bible." He goes further, and says, "I defy you to find it in the first six centuries: I defy you to uphold it by the authority of the earliest interpreters of the Bible; I defy you to establish it by the consent of those who, in primitive times, bear witness to the truth." Now, in doing this, he was true to the peculiar genius of our Anglo-Catholic Church. Most other Protestant communities send every individual to the Bible alone; there to exercise his own private judgment, without reference to the judgment of primitive and catholic antiquity. The Church of Rome, on the contrary, sends her children to an infallible and living guide, whose prerogative it is to expound the *written* and *unwritten* word,—to interpret the oracles both of Scripture and of tradition. Whereas, the Church of England, on the one hand, acknowledges no authority as co-ordinate with the authority of the Bible; but on the other hand, in determining the sense of the Bible, she listens with respect to the voice of the most ancient fathers and doctors; and not only with respect, but even with submission, where that voice is all but unanimous.' pp. 256, 257.—*Le Bas' Life of Bp. Jewell.*

(*To be continued.*)

From the British Magazine.

THE DARK AGES.

(*Continued from page 932.*)

BUT to return to Robertson—

> "When any person made a present of a book to a church or a monastery, in which were the only libraries during these ages, it was deemed a donative of such value, that he offered it on the altar *pro remedio animæ suæ*, in order to obtain the forgiveness of his sins."—Murat., vol. iii. p. 836. Hist. Liter. de France, t. vi. p. 6. Nouv. Traité du Diplomat. par deux Benedictins, 4to. tom. i. p. 481.

Now really if a book was to cost two hundred sheep and fifteen quarters of grain, (to say nothing of furs and money,) I do not see any thing very absurd in its being considered a donative of value; at least, I wish that people would make gifts of the same value to churches now-a-days, and I believe they would find that they were not considered quite contemptible. I think I have seen in a parish church a board, (whether gilt or not, I do not remember,) informing the world that Esquire Somebody had given "forty shillings a year for ever to the poor of the parish—viz. to the vicar, five shillings," &c., for preaching an annual sermon to commemorate his bounty. But let me say a few words, first, as to the authorities, and then as to the fact.

First, then, as to the authorities, which it will be most convenient to notice in an inverted order. In the part of the Nouv. Traité du Diplom. referred to, I cannot find any thing to the purpose, and I can only suppose that there is some mistake in the reference. To the Histoire Literaire de France, I have not at present access; but the passage of Muratori referred to is as follows:—"Rari ergo quum olim forent, multoque ære redimerentur codices MSti., hinc intelligimus cur tanti fieret eorum donatio, ut siquando vel ipsi Roman Pontifices ejusmodi munera sacris templis offerebant, ad eorum gloriam de iis mentio in historia haberetur. Stephanus V. Papa, ut est in ejus vita, tom. iii. pp. 272, Rerum Italicar, circiter annum Christi DCCCLXXXVI., præter alios libros ibi commemoratos 'pro animæ suæ remedio,' contulit ecclesiæ Sancti Pauli cantharum exauratam unam, (fortasse, cantharum.) Lib. Comment. I.; Prophetarum, Lib. I.; Gestarum Rerum, Lib. II." Here it will be obvious that the drift of Muratori's remark is, not that the books given to churches were offered on the altar, or that they were offered *pro remedio animæ*, but that, when given even by popes, it was thought worth while to record the donation in history, (that is, in their lives.) and the instance which he quotes happens to contain the words—*pro remedio animæ suæ*, to which he undoubtedly attached no importance, as well as knowing, and expecting every body to understand, that this was, in all such cases, implied, if not expressed. Even this remark, however, surprises me as coming from a writer who must have known that the gifts of some of the popes to various churches and monasteries were scrupulously registered, and have been unmercifully detailed by their biographers; and, indeed, some of the books which occur in such lists might well be considered donatives of great value, even by those who could not read. For instance, when Leo III., in the beginning of the ninth century, gave a copy of the gospels so ornamented with gold and precious stones that it weighed seventeen pounds, four ounces; or, when Benedict III. gave one to the church of St. Calistus, adorned with gold and silver of nearly the same weight. Surely when such books, or even books of less value, were given, it was as natural to record the donation as that of a silver chalice, or a silk vestment. We may also believe that when books—especially such books—were formally presented to churches, they were offered on the altar, though I have met with very few instances of it; and, indeed, with scarcely any charter or deed of gift conveying such things as books at all. The reason is plain—for churches and monasteries not merely (as Robertson observes very truly, if not taken strictly,) had the only libraries, but they were the great and almost the only manufactories of books. Still they might be, and sometimes were, presented; and on such occasions, were likely to be offered on the altar, though neither because they were books, nor because they were peculiarly rare or costly.

The false view which Robertson gives, and which I wish to expose and remove, arises from appropriating to a particular case what was, in principle, and as far as could be in practice, general and universal. Robertson would have spoken more correctly, though not to his purpose, if, instead of saying, "When any person made a present of *a book*," he had said, "When any person made a present of *any thing* to a church," he offered it on the altar, &c. That he offered it *pro remedio animæ suæ*, or for the spiritual benefit of some other person, was always understood, though not always expressed; and that he should offer it on the altar was perfectly natural when we consider to whom the donation was made. We, indeed, commonly say that a man gave books or lands "to the monastery of St. Bertin," or "the monks of St. Martin," or "the canons of Lille," and he might say the same in his deed of gift for brevity's sake; for, as we have heard often enough, and I pretend not to deny, parchment was expensive in those days. Many charters run in that form—as Hildebert, Bishop of Avignon, in 1006, "donamus monachis qui in Cœnobio S. Andreæ et S. Martini . . . . . modo famulantur Deo," &c.; but, in fact, the donation was not made to the church or the monastery—the canons or monks had no property in it, and nothing to do with it, except as servants and stewards to provide for its safe keeping—the gift was to GOD, and the patron saint; and, therefore, it was laid on the altar erected in honor of both. Nothing could be more natural or reasonable as it respects Him who, though he dwelleth not in temples made with hands, was once pleased to dwell between the cherubim, and who, of all that he has framed for man, or given him skill to fashion, reserves only the altar for himself, and sets it over against his mercy-seat as the symbol of that glory which he will not give to another.

Besides this, the superstition of the age supposed the glorified saint to know what was going on in the world; and to feel a deep interest, and possess a considerable power, in the Church militant on earth. I believe that they who thought so were altogether mistaken; and I lament, and abhor, and am amazed, at the superstitions, blasphemies, and idolatries which have grown out of that opinion; but as to the notion itself, I do not know that it was wicked; and I almost envy those whose credulous simplicity so realized the communion of saints, and anticipated the period when "the whole family in heaven and earth" shall be gathered together in one. Be this as it may, however, they conceived of the saint as a being still conversant among mortals,—hearing their prayers, assisting them in their need, acknowledging their gifts by intercession and protection, and not unfrequently making his presence known, and even visible, among them—and his altar was naturally the place where all business relating to his property in this world, or his patronage in another, was transacted.

The form of such deeds of gift naturally varied at different times and in different places; and even according to the taste of individual scribes and notaries. I have already said that the gift was sometimes described as made to the monks,—sometimes, but I think comparatively seldom, to the monastery,—more frequently to GOD, and the patron saint, and the abbot,—as frequently the abbot was omitted, and still more frequently perhaps the saint only was mentioned, and he was sometimes actually addressed as a party to the conveyance.

It was very natural that what was thus given to the saint should be offered on his altar, for how else was the donor to present it? It was, I say, *general*, not meaning that every trivial donation was there offered, but that when property of any consideration was given, this was the common course of proceeding. If that property consisted of moveable chattels, such as money, plate, &c., it was actually placed on the altar; or, if this could not be conveniently or decently done, they came as near to it as they could. For instance, the rule of St. Benedict directed that when a novice had passed through the prescribed trials, and was to be received, he should present a written petition, containing the promise which he had already made; and that, at the time of his actual reception, he should lay it on the altar—"De qua promissione sua faciat petitionem ad nomen sanctorum, quorum reliquiæ ibi sunt, et abbatis præsentis. Quam petitionem manu sua scribat; aut certe si non scit literas, alter ab eo rogatus scribat: et ille novitius signum faciat, et manu sua eam *super altare* ponat." (c. 58.) It was, in fact, offering himself; and, as he did it, he began the 116th verse of the 119th psalm—"Uphold me (suscipe) according unto thy word, that I may live; and let me not be ashamed of my hope." To this the congregation thrice responded by repeating the verse and adding the *Gloria Patri.* If a child was to be received, his hand was wrapped in the hanging of the altar, "and thus," says the rule of St. Benedict, "let them offer him." The words are—"Si quis forte de nobilibus offert filium suum Deo in monasterio, si ipse puer minore ætate est, parentes ejus faciant petitionem quam supra diximus. Et cum oblatione, ipsam petitionem et manum pueri involvant *in palla altaris*, et sic eum offerant." (c. 59.) Thus the idea of offering at the altar was kept up; and, indeed, though I know of no rule for it, nor that it was a usual practice, yet I apprehend that sometimes the matter was carried still further. The Abbot Heriman, (of whom I have already had occasion to speak in connection with the Abbot Lupus,) tells us that, in the year 1055, his mother took him and his brothers to the monastery of which he was afterward abbot—"She went to St. Martin's, and delivered over her sons to GOD, placing the little one in his cradle upon the altar, amidst the tears of many bystanders." At the same time she placed on the altar two hundred marks of silver, and gave to the monastery two mills and the rest of her property. Thus the offering on the altar was performed, in most cases, as literally as could be; and even when the property was immoveable, as houses or lands—or impalpable, as rights of toll or tithe, or market—it was sometimes spoken of as if really laid on the altar. Thus, in a charter of about A.D. 1120, Hugh de Belmont says, "Ego ipse Hugo *dexteræ manus meæ juramento* firmavi [I quote these words as confirming what I have said in a former number, that he who made the sign of the cross was considered *manu jurare*,] et insuper ne successorum aliqua redeat in futurum calumnia, Deo et Sancto Petro, et Fratribus Besuensis ecclesiæ quicquid est, vel erat, quod meum jus juste aut injuste possederat de hoc mercato, *totum super altare posui*, et ipsum mercatum dono donavi." Gertrude also, with her daughter and son-in-law, "obtulerunt Deo et Sancto Petro Besuensis ecclesiæ, *super altare* in Vetus vineis villa," a moiety of a house, six acres of land, and two serfs named Tetbert and Oltrude. In such cases, I need not say, the property was not really placed on the altar; but it is probable, and, indeed, almost certain, that either the deed of gift or some other symbol was actually so placed. Du Cange alone supplies an immense number and variety of examples; from which I will extract a few scraps by way of further illustrating this matter. Very commonly, especially in cases of land, a turf or a twig, or a bough of a tree, was laid on the altar, (obtulit super altare B. Petri per cespitem—propriis manibus prædictam oblationem ramo et cespite posuerunt super altare beatissimæ Mariæ.) Sometimes by a knife, (ipsi tres eumdem cultellum super altare Dominicum S. Nicolai portaverunt;) and very frequently, either that it might be preserved from being stolen or from getting into common use by being, in fact, rendered useless; or, perhaps also, that the act might be remembered, the knife was bent before the witnesses, (posuit super altare per cultellum in hujus rei memoriam plicatum—posito super altare præscripti Confessoris cultello incurvato,) and, in some cases, it seems to have been broken, as Fulk, Count of Anjou, in A. D. 1096, in a charter giving a forest, says, "Super altare Sancti Nicolai ipsam chartam pono et cum cultello Roberti Monachi quem ante ipsum altare frango, cum eadem charta donum supradictæ forestae concedens pono." Very commonly a book, either merely because books were at hand, or perhaps also because the books belonging to the altar might be supposed to give a greater degree of solemnity to the act, (has omnes elemosynas . . . . cum libro super altare posuerunt—cum libro missali eam super altare ibidem obtulerunt — de hoc dono revestivit Quirmarhocus et duo filii ejus, Gradelonem Monachum S. Nicholai in ecclesia S. Petri Narmetensis, et osculati sunt eum de hac donatione per fidem, librum quoque quo revestierunt monachum posuerunt pro signo super altare S. Petri.) It was not, however, necessary that it should be one of the service books; for I find in a charter giving to the church of Beze, already repeatedly mentioned, "quinque homines, tres mares, et duas fœminas," that the donor "propria manu donum roboravit super altare per librum qui vocatur Regula S. Benedicti, coram multis testibus." In short, it might be by any thing—by a glove, or a girdle, or a candlestick, or a purse, or a spoon, or whatever came to hand, (per wantonem, per wasonem, super altare posui —candelabro pro more illius temporis (12 sæc.) super altare posito—super altare ipsius ecclesiæ per eleemosynariam [a beautiful name for a purse] meam, lapidem berillum intus habentem, propria manu imposui—donum decimæ quam habebat apud Atheiam posuit super altare per cochlear de turibulo—accipiens in manibus particulam marmorei lapidis quæ ibi forte reperta est, venit cum ea ante altare et tenentes omnes simul . . . . . obtulerunt eam super altare.) Surely these instances are sufficient to show the absurdity of making it a wonder that books should be sometimes offered on the altar of churches to which they were presented, as if other things were not so offered, and as if it arose from their great rarity, and the mere circumstance that they were books; while the simple fact is, that the church and the cloister were, in all ages, the places where books were kept, and made, and copied, and from whence they were issued to the rest of the world; as, indeed, Robertson had just admitted in terms which would scarcely allow his readers to believe it possible that any body, out of a church or monastery, should have any book to present.

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* Preface to Bishop Randolph's *Enchiridion Theologicum*, page 5.

EPISCOPACY IN ENGLAND.

If every minister of Christ, still more emphatically is a bishop, "a city set upon a hill, which cannot be hid." At the present moment this is strikingly the case; our prelates are constantly before the public eye; their exalted station and duties necessarily retain them there, however much they may keep aloof from matters not connected with their spiritual function. We may add also, and we do it with great satisfaction, that the members of the Church of England generally, throughout the kingdom, have of late evinced in an increased degree their respect and attachment for the Episcopal order. The controversies with the Dissenters have led many who were only Churchmen by habit, to see that Episcopacy *means something;* and if, as has been alleged, any of the clergy some years since did not attach due importance to the opinion, the advice, or the monition of their diocesan, except as it happened to comport with their own views, this indifference does not exist now; for many clergymen have, from the most conscientious feelings, made considerable sacrifices in yielding their private judgment in matters in which they considered that the ordinance of God required them to defer to the decision of their ecclesiastical ruler.

(London) Christian Observer.

COMMUNICATIONS.

For the Churchman.

COURSE OF READING FOR A STUDENT OF THEOLOGY.

It has been made a question whether there be any theology that can be properly called *natural.* That no mere man, if left entirely to himself, would ever have *discovered* from the phenomena of nature the being and attributes of God, and have thence deduced a rational system of theology and religion, must, I think, be granted. In this sense of the word, therefore, I believe that there never has been, nor ever could have been, a system of religion that could be called *natural.* There must, however, be some theological truths, and some religious duties capable of being *proved,* though not *discovered,* from the phenomena of *nature,* otherwise the religion of no man but him or them to whom the revelation of it was actually made, could rest on a stable foundation. Such theological truths as can thus be *proved* may, therefore, be called *natural theology,* and such duties as are seen to *result* from the relation of rational creatures to their Creator, may be called *natural religion,* to distinguish them from such *truths* and such *duties* for which no proof can be brought but direct *revelation.* The writers on natural religion have, indeed, generally found in it many truths—such as a future life and immortality, for which I am perfectly satisfied we are indebted to revelation alone; and it is, therefore, very necessary for the student of theology to distinguish in his own mind the limits which separate natural from revealed religion; for if he make not that distinction with some accuracy, he will never have a clear knowledge how much we owe to revelation, and will, indeed, be ready to fall into that very prevalent error, that Christianity is nothing more than a republication of natural religion.

By far the most valuable treatise of *natural theology,* with which I am acquainted, is Paley's. Wollaston's Religion of Nature Delineated is worth the reading, though his theory of morals is very whimsical, and though he attempts to deduce from nature many truths and duties for which no proof can be brought but from revelation. The man who is capable of very close attention to abstract reasoning, will do well, after Paley and Wollaston, to study Archbishop King's Essay on the Origin of Evil, if it were only to acquire, from the late Bishop Law of Carlisle's notes, correct notions of the *moral* attributes of God, to which, as vulgarly understood, Lord Bolingbroke and others have urged rather plausible objections.

After this, let the Scriptures of the Old and New Testaments be carefully read, without commentaries, as a history of religious doctrines; and it will be well to read Stackhouse's History of the Bible, together with Prideaux's Connections, along with them. When the student has thus discovered what the Scriptures contain, he will do well to make himself acquainted with the several dispensations of religion, all tending to one end, as they were all vouchsafed by the same divine Being, with whom is no variableness nor shadow of turning; and I know no work in which he will find a better outline of those dispensations than in Dr. Well's Help for the right understanding of the several Divine Laws and Covenants, &c. The outline, however, must be filled up from other works, always having recourse to the Scriptures to ascertain the truth or falsehood of the author's doctrines, and for that purpose commentaries may be consulted. On the consequences of the fall, which made redemption necessary, very different opinions are maintained with zeal, and the subject is certainly important, as without understanding it no one can rightly understand the doctrine of redemption. There are many books of great merit written on this subject; but the ablest arguments, and most diametrically opposite to each other, are to be found in Calvin's Institutes, or Gill's Body of Divinity, on the one side of the question, and in Dr. John Taylor's Scripture Doctrine of Original Sin on the other. Calvin and Gill's doctrine borders, I think, on blasphemy, and Taylor's verges toward Socinianism; but there is at the end of most editions of King's Origin of Evil, an excellent sermon on the fall which deserves the closest attention. Before any of these works, however, it might be well to study the second part of Bishop Law's Considerations on the Theory of Religion, and from that work and Stackhouse, and the works that I have mentioned, a competent knowledge may be derived of the dispensations before and after the fall, down to the giving of the Law by Moses. Of the nature and importance of that dispensation as introductory to the Gospel, a very full account is given by Spencer, *de legibus Hebræorum ritualibus;* the second part of Warburton's Divine Legation of Moses; Graves's Lectures on the four last Books of the Pentateuch; and a valuable work, entitled, 'The Harmony of the Law and the Gospel with regard to the Doctrine of a Future State, by Thomas William Lancaster, M. A., Vicar of Banbury.' It is a good corrective of Warburton's learned and ingenious work, in which the ignorance of the Jews with regard to a future state is carried too far; though sometimes Lancaster puts me in mind of the ass kicking the dead lion.

All the revealed dispensations of religion that have hitherto been mentioned are to be considered as Christianity under veils more or less thick; for it is very true that Christianity is indeed *very near* as old as the creation, for it commenced with the fall of the first pair, and was gradually developed through various dispensations, till it was fully and clearly revealed by Christ and his Apostles. The great object of all the dispensations previous to the Gospel was to pave the way for the advent of that Being, who has restored to mankind what was forfeited to the whole race by the fall of their first parents; who has brought to light by his Gospel that life and immortality, which, if before seen at all, was seen very obscurely; and who has taught us by his own, and his Apostles' preaching, how to render ourselves meet to be partakers of the inheritance of the saints in light; enabling us by his Spirit to acquire the dispositions, without which it would be impossible to enjoy that inheritance. But as both the Old and New Testaments have proceeded from the same author, we cannot thoroughly understand either without comparing them both together, that we may have a more perfect notion of the being and attributes of God, and of our relation to him; of the person and necessity of a Redeemer; of what that Redeemer has done for us; of what we must do for ourselves; and by what *assistance* we can do *any thing* for ourselves. From the Scriptures alone all this instruction must be derived, for the truths with which we are now concerned rest on no other foundation. The Bible, therefore, contains one entire but progressive scheme of revelation; and it ought to be read with this view, that the student may clearly perceive what is the end or object of that scheme, and by what means it has been or is yet to be attained. Good commentaries may occasionally be useful for the explanation of difficult texts; but the student will, I think, derive greater aid in forming for himself a systematical view of our holy religion from such works as Pearson's Exposition of the Apostles' Creed, with King's History of that Creed; from the Latin and English works of Bishop Bull; and from the ninth book of Warburton's Divine Legation of Moses; than from mere commentaries on the sacred text, provided he keep in mind that the sacred text alone is infallible, and that of the other works that I have recommended there is not one in which there are not some things which to me appear erroneous. On the *doctrine of the Trinity*—the greatest of all mysteries—by far the most valuable works with which I am acquainted are Bishop Bull's Defensis fidei Nicænæ, Horsley's tracts in controversy with Priestley, and Jones's Catholic Doctrine of the Trinity. The readers of this last very valuable work are liable to fall into *Tritheism,* from which, however, they may be preserved by Bull and Horsley, and Leslie's Socinian Controversy Discussed; and, above all, by ascertaining the precise meaning of the words employed in every discussion of the subject. It is necessary, *absolutely* necessary, to attend to this in the study of every theological or moral question.

Every member—at least every clergyman of the Episcopal Church—should thoroughly understand the thirty-nine articles of religion; and this he cannot do without having some tolerably adequate knowledge of the doctrines, not only of the Church of Rome, but of all the Christian sects which prevailed about the era of the Reformation. There are various expositions of the articles; but I am inclined to think Burnet's as still the most valuable of them all, because he gives fairly and fully the arguments as they were urged in his day on all sides of each disputed question. Bishop Tomline's exposition, as we have it in the second volume of his Elements, is at present in most general repute.

On the *duties* of Christianity there are no better works than Bishop Jeremy Taylor's Holy Living and Dying, and Scott's Christian Life. From the study of theology, properly so called, the student should proceed to *ecclesiastical history,* and thence to the controversies between the various Churches, Romish, Grecian and Reformed.

St. Augustine, E. F. R. D.

For the Churchman.

Mr. Editor,—If you think the enclosed of sufficient interest, it is at your service: to wit, a sermon preached by George Browne on the Sunday after Easter, anno 1551, in Christ Church, Dublin; remarkable for the time and person, being the first Protestant Bishop in Ireland; the subject—the idolatrous worship he had just renounced—and the prophecy relative to the Jesuits, who have been lately suppressed in Spain and Portugal, "by the hands of those who have most succored them."

"George Browne, by birth an Englishman, of the order of St. Augustine, in London, and Provincial of the Fryars of the same order in England, being a man of a meek and peaceable spirit, was preferred to the Archiepiscopal See of Dublin by King Henry the Eighth, and consecrated before his arrival into Ireland, by Thomas, Archbishop of Canterbury, two other bishops assisting him, viz. John, Bishop of Rochester, and Nicholas, then Bishop of Salisbury, on the 19th of March, anno 1535."—*Historical Collection of the Church in Ireland,* during the Reigns of King Henry VIII., Edward VI., and Queen Mary. London, 1681.

SERMON.

Open mine eyes, that I may see the wonders of thy law.—*Psalm* cxix. 18.

The wonders of the Lord God have for a long time been hid from the children of men, which hath happened by Rome's not permitting the common people to read the holy Scriptures: for to prevent you, that you might not know the comfort of your salvation, but to depend wholly on the Church of Rome, they will not permit it to be in any tongue but in the Latin, saying that Latin was the Roman tongue. But the wonderful God inspired the holy Apostles with the knowledge of all languages, that they might teach all people in their proper tongue and language, which caused our wise King Henry before his death, to have the holy Scriptures transcribed into the English tongue, for the good of his subjects, that their "eyes may be opened to behold the wondrous things out of the law of the Lord." But there are false prophets at this instant, and will be to the end of the world, that shall deceive you with false doctrines, expounding this text, or that, purposely to confound your understandings, and to lead you captive into a wilderness of confusion, whom you shall take as your friends, but they shall be your greatest enemies, speaking against the tenets of Rome, and yet set on by Rome. These shall be a rigid people, full of fury and envy.

But to prevent these things that are to come, observe Christ and his Apostles. Let all things be done with decency, with mildness, and in order, fervently crying unto God, "Open thou mine eyes, that I may behold the wondrous things out of thy law;" then should you rightly keep the law and the prophets. It is the part of a prince to be wise, for he hath a great charge to rule and govern a nation. Your late king, foreseeing Rome and her Pope's intentions, how that he intended to enslave his subjects, and to keep them in a state of ignorance, consulted with the learned of his realm. Knowing that youth might quickly be wrought on, therefore, he prepared before his death a wise and learned sort, counsellors for his son's overseers, not trusting to one or two, but to several, that he might the better rule his people, whose eyes the Lord God Almighty hath opened betimes, to behold his wondrous works.

Though the words of my text be plainly thus, (Open thou mine eyes,) the meanest of you that hear me have eyes, but the true meaning of the words is, Endue us with understanding. For a fool hath eyes, and sees men, women, beasts, birds, and other things; but yet wants understanding. So when we say, Open thou our eyes, we desire the Lord God to instruct and teach us the knowledge of his laws.

When you were lately led in blindness, your eyes beheld the images that then stood in several of the monasteries and churches, until they were removed. Yet all this while were your understandings blinded, because ye believed in them, and placed your trust in them.

Suppose an artist or workman make an image, either of man or woman, and at last, a clergyman of Rome give it such a name, calling it St. Peter, or St. Paul, or St. Mary, or St. Anne; must not that man, though he behold his own handiwork, and knows in his heart that it was his own work, blind and void of reason and understanding of the laws of God, and of the "wondrous things that are contained in the law of the Lord." Yes, truly he must be blind, and void of reason and of the true faith, that would worship the same.

The workman carved the eyes, but these eyes see not, he likewise carved the ears, but they hear not; the nose, and it smells not; the mouth, and it neither breathes nor speaks; the hands, they feel not; the feet, but they stand stock still.

How, therefore, can your prayers be acceptable unto this image, that sees you not approaching toward it; that hears you not, when you pray to it; that smells not the sweet smells, be they of myrrh or frankincense, burning before it? How can it absolve you when the mouth is not able to say, "Thy sins are forgiven thee?" And if you place a certain sum of money in the palm of the hand of that image; come you again to-morrow, the money, it is true, shall find a customer, but the image, never the wiser who took it. And if you desire to have it come unto you, it cannot without help; therefore, the workman that made this image is as blind, as deaf, as dumb, and as void of sense as the image itself, and so be ye all that put your trust in them.

Therefore, of late, new artificers, by springs, have made an artificial one, which for a certain time shall move, and ye shall believe it to be real and certain. But beware, good people, for they be but lying wonders, purposely that ye may break the law of God. And thus hath the devil devised a lying wonder, that ye may be deluded to break the law of the Lord, which is, "Thou shalt not make to thyself any graven image." O Lord, open thou our eyes, our ears, and our understanding, that we may behold the wondrous things that are in thy law. The law of God is an undefiled law. Oh! why should we be so wicked then as to defile that law, which the Almighty God hath made so pure without blemish.

Jesus came to fulfil the law, not to abolish the law. But there are a new fraternity of late sprung up, who call themselves Jesuits, which will deceive many, who are much after the Scribes' and Pharisees' manner amongst the Jews. They shall strive to abolish the truth, and shall come very near to do it; for these sorts will turn themselves into several forms; with the Heathen, a Heathenist; with Atheists, an Atheist; with the Jews, a Jew; and with the Reformers, a Reformade; purposely to know your intentions, your minds, your hearts, and your inclinations; and thereby bring you at last to be like the fool that "said in his heart, there was no God." These shall spread over the whole world, shall be admitted into the council of princes, and they never the wiser; charming of them, yea, making your princes reveal their hearts, and the secrets therein, unto them, and yet they not perceive it, which will happen from falling from the law of God, by neglect of fulfilling of the law of God, and by winking at their sins. Yet, in the end, God, to justify his law, shall suddenly cut off this society, even by the hands of those who have most succored them, and made use of them; so that at the end they shall become odious to all nations. They shall be worse than Jews, having no resting place upon the earth, and then shall a Jew have more favor than a Jesuit. Now, to arm you all, good Christians, against these things that are to come, lest ye be led into temptation, cry unto the Lord your God, and heartily pray that he would be so merciful unto you as to open the eyes of your understanding, that you may behold the wonders and pleasantness that is in his law; which God of his mercy grant that you may all do.

For the Churchman.

Mr. Editor,—The following account may be new to yourself and to your readers, as it was to me; and may prove interesting, at a time when the eyes of the Christian world are so earnestly fixed upon China. It is translated from an article in Rheinwald's General Repertory for Theological Literature and Ecclesiastical Statistics, published at Berlin. The facts are originally taken from a report of the Russian Governor of the province Irkutsk, in Siberia. S.

"Particular attention is merited by the singular spectacle of a Russian school in the capital of the Chinese empire—the school at Pekin for the descendants of the Cossacks of Albesin. The little fortress of Albesin, on the left bank of the River Amour, built in the year 1650, and inhabited by Cossacks, was subjected to frequent attacks from the Chinese. In 1689 it was surrounded by more than ten thousand men: the little band of Russians made almost superhuman resistance, but were compelled by the want of water to surrender. Those who survived were transported, with their wives and a clergyman, to the capital of the Chinese empire; and, out of regard to their valor, were not put to death, but enrolled in the imperial guard. A place for their residence was assigned them in one of the suburbs of Pekin, and a church was built. These descendants of the Russians have ever since enjoyed peculiar privileges. They number about a hundred families; and exhibit strong attachment to their countrymen. The Chinese government allows them the free exercise of the usages of the Greek Church; and their children receive, in a school erected in the suburb, instruction in the Russian language, and in European sciences. This instruction is given by the missionaries and by other teachers, and at the cost of the Russian government."

THE CHURCHMAN.

SATURDAY, SEPTEMBER 12, 1835.

Two dollars and fifty cents, if paid in advanc, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

GENERAL CONVENTION.

The meeting of this venerable body has been equally memorable for the important principles which it has settled, and for the unanimity and brotherly love which have been manifested in their transactions. Their proceedings are for the most part before our readers, and it would be superfluous to go into an enumeration of particulars. The new organization of the Missionary Society, *so far as the principle is concerned, of presenting the Church to the world as a Missionary Society,* is universally satisfactory, and we are happy to have the judgment of our own Church corroborated by the Presbyterian, who alluding to this picture of our legislation, says, "The principle is sound, and we should be gratified to see it fully reorganized and adopted by the Presbyterian Church." The provision for missionary bishops has commended itself to the hearty and undivided approbation of all, and has defined and established a new principle under our ecclesiastical organization in a manner eminently conducive to the best interests of the Church. The provision for enabling a diocese having less than the required number of presbyters for the election of a bishop, to receive a bishop from the General Convention, supplies an acknowledged want without any infringement on the fundamental principles of our polity. The proposed change in the constitution, so as to allow of the division of dioceses as now formed, which must lie over to the next General Convention before it can be adopted, and of which, when adopted, New-York will probably be the first to avail itself, is likely, from the best information we can obtain, to prove entirely and universally satisfactory. The reception of Illinois, with a bishop at its head, into union with the Church, is also a measure alike without precedent and without opposition. That so weighty and diverse interests should have been settled, not only without strife, but with uninterrupted unanimity, and to the entire satisfaction of the Church, is a blessing which calls forth grateful acknowledgments to God, and will, we trust, inspire the whole Church with an enlarged sense of its responsibilities, and give new spirit and efficiency to its labors.

The Missionary concludes an able and glowing description of the session of this venerable council, with the following sketch of the benediction and valedictory address of the presiding Bishop—an incident on which poetry is not misplaced.

"One scene remains.—The night is far advanced. The drapery of solemn black, which lines the church, seems more funereal in the faint light of the expiring lamps. The congregation linger still, to hear the parting counsels of their fathers in the Lord. There is a stir in the deep chancel. The Bishops enter, and array themselves in their appropriate seats. The aged patriarch, at whose hands they all have been invested with the warrant of their holy trust, stands in the desk,—in aspect meek, serene and venerable, as the beloved John at Ephesus, when, sole survivor of the apostolic band, he daily urged upon his flock the affecting lesson, 'Little children, love one another!' Erect and tall, though laden with the weight of almost ninety winters, and with voice distinct and clear, he holds chained all eyes, all ears, all hearts, while, with sustained and vigorous spirit, he recites, in the behalf and name of all his brethren, the Pastoral message, drawn from the stores of his long hoarded learning, enforced by the deductions of his old experience, and instinct throughout with the seraphic meekness of his wisdom.—He ceases from his faithful testimony. The voice of melody, in the befitting words of that delightful psalm, 'Behold, how good and pleasant it is for brethren to dwell together in unity,' melts every heart. And then all knees are bent, to ask once more, as something to be borne and cherished in all after life, the apostolic benediction of that good old man."

BISHOP HOBART.

It is known to many, although we are not aware that the fact has been hitherto publicly adverted to, that Dr. Tyng, in his Memoir of Dr. Bedell, advanced a statement in connection with the name of Bishop Hobart of such a kind or in such a manner as very much and very justly to dissatisfy Bishop Hobart's friends. Private letters of Dr. Bedell to Bishop Hobart, in possession of Dr. Hobart, of this city, were laid before Dr. Tyng, which convinced him that the transaction referred to ought to have been placed in a more favorable light, and this conviction has drawn from him the following frank, honorable, and perfectly satisfactory reparation.

Philadelphia, Sept. 4, 1835.

Rev. and dear Sir,—I take the liberty of employing your paper, as being the most suitable vehicle for my purpose, for the correction of some errors which occur in a passage of my Memoir of the Rev. Dr. Bedell. I refer to the incidents which are related from the 40th to the 43d pages. It is not necessary to cite the passage, as any who are concerned may have the opportunity to consult it in the Memoir. I was apprized, soon after the publication of the Memoir in May last, that my statement was in some degree erroneous. But as I could gain possession of no other documents which were connected with the subject than those which I had employed in compiling the Memoir, it was impossible for me either to know how erroneous my statement was, or to have any reasonable ground to correct it. Within a few days I have been furnished, through the kindness of a member of Bishop Hobart's family, with copies of various letters from Dr. Bedell to Bishop Hobart, which present views of the passage related materially different from those which occur in the Memoir. I gladly take the opportunity, therefore, to make the correction which truth and justice demand, and which, in a future edition of the Memoir, will be made in all its details, much more at large.

The impression is given on the 41st page that the change of location which is spoken of originated in a spontaneous proposition of Bishop Hobart's. This is not, indeed, particularly declared, nor was it by me especially designed, but I find that such is the general understanding of the passage. I have now abundant evidence before me that any such proposal of the Bishop's was in consequence of repeated and very urgent requests of Mr. Bedell's, previously made, and of his avowed determination to change the scene of his ministry. I am led further to think, from the style of the letters, that even under these circumstances, Bishop Hobart did not design to convey so decided a proposition to Mr. Bedell, as he appeared to gather from his conversation. The impression is further given in the Memoir, that the change in contemplation was to a permanent location. This, I confess, was my understanding and design. I am now convinced that the whole subject of any communication from Bishop Hobart to Mr. Bedell, which the latter understood to be an express invitation, was only the temporary supply of the place of the regular incumbent, who was absent in Europe for the year. This is a material correction. I am further convinced that there is no evidence that the disappointment of Mr. Bedell originated in any information of his change of views, conveyed to Bishop Hobart, but in other circumstances which are referred to, but not explained; and that it is certain Bishop Hobart never designed to give him so much encouragement for hope as he suffered himself to entertain, and therefore could not with propriety be made responsible for the disappointment which ensued. I find from subsequent letters of Mr. Bedell's, that his own mind was not so much affected with any sense of the injury which he was supposed to have received, as were those of his friends; nor does he seem to have lessened the reverence and affection which he entertained for the Bishop. In the whole correspondence I find nothing which is calculated to affect the character of Bishop Hobart unfavorably, and my opinion of the whole occurrence is much altered by the further information which I have thus received. It will be my design to furnish the readers of the Memoir with the most of this correspondence in a future edition.

I had not, however, the least design of imputing any thing to Bishop Hobart which he would consider wrong in my relation of the event as it now stands. I considered it as one of the occasions on which he acted upon his own conviction of duty, and in a decided execution of his purposes, which I have always supposed to be characteristic of himself. I hope the effect of the present communication may be not only to remove any erroneous and injurious impressions from the minds of readers of the Memoir, but also to satisfy the friends of Bishop Hobart that I had no design to make any record which should be in the smallest degree disrespectful toward him.

I am, with great regard,
Your friend and brother,
Stephen H. Tyng.

OUR SUNDAY SCHOOL UNION.

It must not be forgotten, that of the pledges given at the late meeting in Philadelphia, to extricate the Society from debt, some of 100 dollars were given on the condition that the whole sum (10,000 dollars) were raised the ensuing year. There remains nearly 5000 dollars yet to be secured, in order that these conditional pledges may be of any avail to the Society. Will not the wealthy in the City of New-York and elsewhere generously second the noble effort that was made in Philadelphia? Will not each congregation *at once* authorize its rector to pledge at least 100 dollars toward liquidating this debt? What is to be done toward effecting this must be done *speedily.* The collections in the churches, as may be seen by the acknowledgments in the present number of the Churchman, are very liberal. Still the balance of the 10,000 dollars we cannot expect to realize, unless we have many more pledges such as were given in Philadelphia. The largest amount at that time subscribed by any individual was 200 dollars; the smallest 25 dollars. Once more, then—the shortness of the time yet remaining in which to raise the required amount must be our apology, if one be needed, for being thus urgent—we ask, *cannot, will not,* the large congregations and the wealthy individuals of our communion in this city and elsewhere imitate the generous example set in Philadelphia, and determine that the reproach and the inconvenience of being in debt shall no longer belong to our Sunday School Union? Will they not pledge themselves for an amount equal to what others have already subscribed? If ever there were a time for *prompt* action, it has now arrived. If ever there were a cause justly entitled to liberal contributions of the gold and the silver with which the Lord has blessed us, surely our Right Rev. Fathers, by *their* pledges recently made, have shown us that, in their opinion, it is the cause of the Sunday school. The names of eight of those venerable prelates of the Church were then subscribed to the pledge, one of them for 200, and each of the others for 100 dollars. We *will believe* their example will be followed by others. It *was* followed on that memorable evening by upward of twenty clergymen, twelve laymen, and also by several ladies. It will be, we *must* believe it, followed by many more. But then to be of essential service to us, we repeat, it must be speedily done.—[*Com.*]

EXCLUSIVENESS.

We had lately occasion to repel an imputation of bigoted exclusiveness, cast on the Episcopal Church by the Editors of the American Presbyterian. The paragraph to which we referred, was answered by "An Episcopalian of Nashville, in a letter to the Editors, with a request that it should be inserted." The request was but partially complied with, the most important parts of the letter, in the judgment of the writer, being omitted. The whole letter is now published by the author in a pamphlet form, accompanied with a fair statement of the regulations of the Episcopal Church in regard to the use of pulpits, and of the relative position in which her clergy are placed to the clergy of other denominations.

We are not surprised that the following home argument was among the passages which the Editors of the Presbyterian saw fit to suppress.

> But as neither legislative or judicial act, nor formal decision, nor declaration in her formularies or discipline can be found; nor indeed any thing which to a candid and Christian mind can convey the idea that the Episcopal Church unchurches *any* other Christian denomination under heaven, allow me to remind you, Messrs. Editors, of the fact, which I learn from your own columns, that the late General Assembly of *your own* Church, at its last session, did, by a solemn legislative or judicial act, deliberately passed, unchurch the whole Roman Catholic Church, throughout the world, declaring the administrations of her clergy invalid; and, so far as they had the power, casting its members out of the covenant of grace! I make no comments on this matter. I have little sympathy with the Roman Catholic Church, and the example of unchurching was first set by her. She has purchased severe retribution from the Protestant world, and the day may be at hand when she is to meet it.
>
> Again; it is a well known fact, which the current public prints of your own Church will abundantly prove, that the Presbyterian *clergy,* at least where they are not controlled by the opinion of their people in the matter, do not permit the Cumberland Presbyterian clergy to occupy *their* pulpits, unless on such an occasion as they would allow them to laymen, to plead the cause of some public charity.

The following passage from the pamphlet may do good, by placing the views of Episcopalians in a true light, on a subject on which they are generally misunderstood. In the Presbyterian and some other Churches, it is common to give a special invitation to the communion to brethren of other Churches. This is not done in the Episcopal Church, because it is understood that all Christians are welcome communicants, and every individual is left to judge for himself whether he possess the requisite Christian character. In this respect there is no Church less exclusive than the Episcopal Church; none which confines the authority of her ministers within more proper bounds, or shows a more sacred regard to the private judgment of her members.

They say that I have "made an effort to show that the Presbyterian clergy are equally exclusive in not communing with Episcopalians." But, say these editors, "there is this marked difference. They"—i. e. Presbyterian clergymen—"are either not invited at all to commune with their Episcopal brethren, or in such a way, that a compliance would virtually be an acknowledgment of their own inferiority." One would think, from the particularity and positiveness with which this is stated, that the writer fully believed it to be true, yet it is really wonderful that he should be so ignorant on a subject concerning which he could easily have obtained information. There are persons around him, with whom he is in the habit of daily intercourse, who could have told him better. The truth is, that Presbyterian clergymen, when present in Episcopal churches at communion seasons, are invited in precisely the same way that any Episcopal ministers who may be present, and not assisting, are invited; and they, that is, such Episcopal clergy as are present, and not assisting, are no otherwise invited than any other Christian brethren. The invitation given is general to all the disciples of the Lord, without distinction, who are present. The form is on all occasions, both for clergymen and laymen, the same. Episcopal clergymen do not expect particular invitations on such occasions. It is not on *such* occasions that *they* magnify their office. They commune with, and among their lay brethren, without professing, in that solemnity, to be any higher than they. If distinctions of this sort prevail elsewhere—if party differences are elsewhere avowed at the Lord's table, at the moment of participating in the most solemn act of our religion, may it please the great Head of the Church to keep them far from the altars where I am called to participate. If at any time Christians should be *one,* should own no other name than Christian, and know nothing but Christ and him crucified, then and there at least might it be expected.

Lectures on the Greek Language and Literature. By N. F. Moore, LL. D., Professor of the Greek and Latin Languages in Columbia College, New-York. New-York: Published by Windt and Conrad. 1835.

These Lectures were read by Prof. Moore, in the course of his duties as Greek Professor at Columbia College, and we consider it a favor to have them laid before the public. They give the most approved theories in relation to some highly interesting points of Grecian literature, contain information derived from sources generally inaccessible to American scholars, and are written with remarkable purity and concinnity of style. The following brief view of the Romaic, or language of modern Greece, is not without interest in connection with our missionary operations in that country.

> But, even while we are speaking of this language, it has ceased to be the same. The most ardent well-wisher of Greece could not desire her political state to improve more rapidly, than the modes of thinking and writing in that country actually do. Her authors borrow with such freedom from the Hellenic, or *literal* Greek, as the ancient tongue is called, words, phrases and modes of expression; and so studiously avoid, as far as possible, the corruptions of the modern dialect, that one of the latest and best grammarians of Romaic, declares it impossible to say, in the present infant state of the language, where writers will stop in their endeavors to assimilate it to the ancient Greek; or to draw between the two languages any precise line of demarcation.
>
> This fact furnishes a new and cogent motive to the study of the Greek language. That the knowledge of it will not only admit us into those rich repositories, where the Romaic possesses the accumulated treasures of three thousand years to draw from at its pleasure; but will render us, with a few days' study, masters of a modern tongue, which, viewed in the light in which we thus place it, must be regarded as the most copious, and for purposes of political and commercial intercourse, will soon be esteemed one of the most valuable amongst those now in use.
>
> Though the Romaic may boast some writers of considerable merit, it can scarcely be said, as yet, to possess a literature of its own. But the presses of Paris, Venice and Vienna have, of late years, teemed with Romaic translations of good modern works; or with editions of ancient Greek authors, containing, in many cases, pro-

legomena and annotations in the modern dialect, by Corai and other learned Greeks.

Thirty years ago the language of the modern Greeks was, by a learned critic, Hermann, declared to be worthy of their servitude; and so, perhaps, it was; as rude and barbarous, as the nation was degraded: but now that they have, as we may hope, burst their bonds for ever, every thing authorizes the belief that their free spirit will, in this respect, as in others it has done, rise to an emulation of their ancestors.

Freedom, poesy and eloquence have usually been seen to walk hand in hand; nor can we doubt but that among a people so ingenious as the Greeks; permitted to cultivate in peace their rare natural endowments; exulting in their newly-acquired liberty; and with such subjects for history and song as their desperate struggle for it furnishes, there will soon arise authors worthy to commemorate such themes. When the physical energies of a people have been roused by foreign or domestic wars, or other powerful stimulus, it seems that there usually takes place a corresponding development of their moral and intellectual powers.

The brightest eras, therefore, in the literary annals of many states have immediately succeeded the most stormy and troubled periods of war and civil discord. The public mind retains the impulse it had received, but with a change of its direction; and the arts of peace flourish with a vigor proportioned to the dangers and difficulties from which the nation has emerged. Such we have reason from past experience to hope will be the case with modern Greece.

The Dead who Die in the Lord: a Sermon preached in St. Stephen's Church, New-Hartford, on Sunday, July 26, 1835, *on Occasion of the Death of the Rev. Parker Adams, late Rector of said Church.* BY BENJAMIN DORR, A. M., Rector of Trinity Church, Utica. Published by request of the Vestry of St. Stephen's Church. Utica: Press of Eli Maynard.

THIS discourse is a merited and appropriate tribute to the memory of a highly esteemed minister of our Church, by one whose abilities and sympathies eminently qualify for the delicate task of commemorating the virtues of a pastor and a friend. It is from *Rev.* xiv. 13: I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the LORD from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. After an appropriate allusion to the character of the beloved disciple, and a brief but vivid description of the respite from the sorrows and sins of life involved in the promise of rest to the beatified spirit, Mr. Dorr gives an animating picture of the positive enjoyments and active pursuits, so far as they are revealed, which are to constitute the happiness of the blessed.

"Let it not, however, be supposed that theirs is a state of idleness and sloth; — far from it; — it is full of active, and ever-changing, yet ever-delightful occupation. There is still *a work* for the saints to perform; but it has nothing in it of pain, of difficulty, or of danger; it is a work of pure unmingled pleasure. The meanest redeemed sinner, when he enters the courts of the heavenly Jerusalem, *rests*, it is true, from all his labors, and sorrows, and cares; but he mingles with the ever active throng of worshippers, and joins his voice with that unnumbered host, who cease not, day and night, to 'sing the song of Moses and the Lamb.' He, too, takes the harp, with burning Seraphim, and tunes its golden strings to celebrate the praises of Him who hath *loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto* GOD *and his Father.* (Rev. i. 5, 6.)

"That the *rest which remaineth for the people of* GOD will not be an indolent rest, we learn from the fact that theirs will be a state of increased and increasing *knowledge. Now I know in part*, says the Apostle Paul, *but then shall I know even as also I am known.* (1 Cor. xiii. 12) Here our probationary state is one of childhood, as respects human knowledge, which we have every reason to suppose will go on more and more unto perfection, as the ages of eternity roll over us. In the few short years of our mortal life, we have neither time nor opportunity to treasure up large stores of wisdom; but what bounds can be set to our knowledge, when there shall be no limits to our existence? *Now*, indeed, our vision is bounded by a very narrow horizon; but *then*, with faculties improved, we shall be permitted to look through the universe of GOD. *Now* we know nothing of futurity; we cannot even tell *what a day may bring forth;* (Prov. xxvii. 1;) we *know not what shall be on the morrow;* (James iv. 14;) *but* THEN *shall we know, even as we are known. Now* we know but little of *that which has been;* we can hardly call up the few events of our past lives; only here and there some remarkable scenes are engraven on our memories, and even these are now scarcely legible to our dim eyes; but *then*, with unclouded vision, we shall be permitted to read all the records of past ages; to converse with patriarchs, prophets and apostles, of the times in which they lived; to hear from Adam, and Enoch, and Noah, and Moses, the stories of their eventful lives. Knowledge such as angels have shall be given us; nothing shall be hid from our admiring gaze. The *new heavens and the new earth, wherein dwelleth righteousness*, (2 Pet. iii. 13,) shall be unfolded, in all their beauty and glory, to our inquiring and delighted eye. We shall know all those mysterious causes of the numberless phenomena in the natural world, which philosophers have endeavored in vain to discover, and which a Newton could not comprehend. We shall range, free as air, and swift as thought, through all the Creator's works; learn how he formed this vast globe, and "hanged it upon nothing;" (Job xxvi. 7;) by what uncontrollable power he "bade the planets wheel their everlasting rounds," and taught the moon to regard her appointed season, and the sun to know his going down. (Psalm civ. 19.) Our understanding will be so enlarged that we shall be able to comprehend how almighty Power, and infinite Wisdom, directs and governs the least not less than the mightiest of his works; how he wheels the stars in their orbits, and protects the sparrow from falling; how he 'makes the outgoings of the morning and evening to praise him,' (Ps. lxv. 8;) and, at the same time, clothes the lilies, and 'feeds the young ravens which cry' unto him. (Luke xiv. 24–27. Ps. cxlvii. 9.) The mysterious dispensations of Providence, in the moral government of the world, shall also be made known; and the still more mysterious plan of redemption, into which angels desire to look, (1 Peter i. 13,) shall be clearly and fully revealed, so as to call forth our gratitude and praise for ever. All this, and much more than this—yea, more than eye hath seen, or ear heard, or the heart of man conceived—is implied in that expression of the text, *they rest from their labors.*"

Toward the conclusion of the discourse we find the following happy delineation of the character of Mr. Adams:

"Grant me your indulgence, while I attempt to sketch, with a sorrowful heart, and with a trembling hand, some few of the many excellences of your much respected and lamented pastor. It was my privilege to know him long and intimately; to witness and admire his conduct in all the relations of parent, husband, pastor and friend. It is now eighteen years—for I well remember the time and place—since I first heard him officiate in the sanctuary; and as that was almost the first time that I had ever heard the Episcopal service performed, I may regard it as one of the means of directing my attention to our incomparable liturgy, and of producing a subsequent attachment to the institutions of our Church.

"A few years afterward, when, in the providence of GOD, I was called to minister at the sacred altar, my first charge, which I retained for nine years, was two united parishes,[*] of which our departed friend had been formerly the Rector; and here my personal acquaintance with him first commenced. This situation, together with a frequent exchange of pulpits—for he was still settled not far from me,[†] afforded me an opportunity of knowing how highly his labors were appreciated, and how tenderly he was beloved, by all his old parishioners. And shortly after I took charge of my present parish, my old friend—was by what I have ever considered a remarkable providence—called to labor in the same portion of the LORD's vineyard. As my nearest clerical brother, for six years, I have enjoyed with him the most affectionate, and, I trust, profitable intercourse.

"These details, unimportant in themselves, may serve to give some additional weight to the opinion which I may express of his character. From a knowledge of eighteen years, and a close intimacy for a great portion of that time, I may surely be permitted to speak with much confidence of his virtues. As a parish minister, faithful and devoted to his Master's service,—ready at every call—in season and out of season—watching for souls as one who must give an account—he had no superior. In his daily intercourse with his parishioners, he was eminently happy; going in and out among them with all the affectionate interest of a friend: rejoicing with those who rejoiced, and weeping with those who wept. The aged and the young alike delighted in his society, he was so amiable and kind,—so grave and serious—and, as occasion required, so social and cheerful; and whether at the house of mourning, or the house of feasting, his presence was always welcome.

"In the desk and pulpit his manner was grave and solemn; like one deeply impressed with the awful responsibilities of his ministerial office. His sermons were characterized by plain good sense, profitable instruction, and fervent piety, without any attempt at ornament. There was a holy unction about them, which proved that the preacher had drunk deep at the living wells of salvation.

"Of his faithfulness and zeal, while 'over you in the LORD,' I need not speak; the remembrance of them will long cause your tears to flow. Though warned by alarming symptoms of that fatal disease, which finally terminated his earthly labors, and strongly importuned by anxious friends, to suspend, for a time, all public duties,—yet he seemed to feel with St. Peter, when he said, *I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance. Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance;* 2 Pet. i. 13–15. In this ardent desire to fulfil to the utmost the duties of his office, he was not aware of the ravages which disease was making in his frame, until compelled by its progress to give up preaching, and to seek for renovated health in the milder climate of the south. But alas! health never revisited him. A few months after taking up his residence in Florida, he is summoned to give an account of his stewardship, and to enter the joy of his LORD."

The entire discourse will be read with interest, and no part more so than the annexed account of the closing scene.

"It only remains that I say a few words respecting his last illness and death. The closing scene was just such as might have been expected, from a knowledge of his previous life: to those who witnessed it, it must have been as instructive, as it was impressive and solemn. A respected brother[†] in the ministry, who was with him at the time of his decease, tells me that he never witnessed a happier death-bed scene; one more peaceful—more triumphant. It was a privilege, says my informant, to sit by his bedside, to hear him converse on heavenly things, and to witness his entire resignation to the will of his heavenly Father. When reminded by this clerical brother of the many years of his faithful ministry, and the happiness he might hope to experience in meeting those in heaven whom he had been instrumental in converting, and of having them for his companions for ever, 'Yes,' he replied, 'that will be happiness indeed; *but it will be nothing to the sight of the Saviour!*' The blessedness of being *with* CHRIST, to his mind, evidently transcended all other blessedness. On another occasion, just before his death, his mind still running on his favorite theme—he frequently repeated the words, *Ever with the* LORD—*ever with the* LORD; and seemed to be striving to recollect the connection in which they stand in Scripture. The same reverend brother, who related to me the circumstance, then took the Bible and read to him the passage from St. Paul's first Epistle to the Thessalonians, which closes thus: 'The dead in CHRIST shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the LORD in the air: and so shall we *ever be with the* LORD. *Wherefore comfort one another with these words.* (1 Thess. iv. 16–18.) 'Ah!' he exclaimed, 'the Apostles knew how to comfort us!' And in this sweet serenity of mind he fell asleep in JESUS. Well may we exclaim with the Psalmist, *Mark the perfect man, and behold the upright; for the end of that man is peace!* (Ps. xxxvii. 37.) He had much, indeed, to bind him to earth; but his chief treasure was in heaven. To have remained a longer time here, might have been profitable to us—to his family—to the Church; but *for him, to depart and be with* CHRIST *was far better;* for him, *to live was* CHRIST, *and to die was gain.* (Phil. i. 21-23.)"

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[*] Trinity Church, Lansingburgh, and Grace Church, Waterford, of which the Rev. Mr. Adams had charge from 1814 to 1818. The writer of this officiated there from 1820 to 1829.

[†] In St. John's Church, Johnstown, Montgomery county, of which church he was the Rector for eight years; from 1821 to 1829; when he removed to New-Hartford about two months after the author was settled in Trinity Church, Utica.

[†] The Rev. William L. Keese, who passed the winter at St. Augustine for his health.

PASTORAL THEOLOGY—*The Office and Work of the Ministry.* Burlington, N. J.—It is the design—and an excellent design it is—of the projectors of this work, to give the Church, in a tasteful and portable form, a series of select tracts on the office and work of the ministry. The present contains two sermons of acknowledged excellence, viz. Bishop Wilson's Apostolical Commission, and Bishop Doane's Christian Pastor. The former contemplates the exercise of the apostolical commission chiefly among the benighted natives of Pagan India, and the latter is an able and vivid portrait of the feelings, the responsibilities and duties of the character which it aims to describe. The tract cannot but be productive of good, and we hope the Church will feel under obligation to extend its circulation.

MISSIONARY CHURCH, HAMMOND-STREET.—We are happy to state that the Rev. Mr. Kellogg, recently from Connecticut, and whose pastoral services we have reason to know were very highly appreciated in his former sphere of duty, has taken up his abode in this city, and entered on his duties as minister of the Third Mission Church, in Hammond-street. Divine service accordingly may be expected in this church three times on every Lord's day, at the usual hours; viz. at half past ten in the morning, half past three in the afternoon, and at half past seven in the evening. The residence of Mr. Kellogg is 401 Hudson-street.

CORRECTION.—It was stated in our last that the Canon regulating the number of presbyters in a diocese requisite for the election of a bishop, was altered so as to make nine the required number instead of six. Such an alteration was proposed but not effected, and the Canon remains as it was.

SUNDAY SCHOOL.—The other journals of the Church are requested to copy the appeal in another column, in behalf of the Sunday school cause.

NEW CEMETERY.—We beg leave to direct the attention of the reader to the advertisement in another column respecting the new cemetery in the suburbs of Brooklyn.

BISHOP MOORE OF VIRGINIA.—We understand that this venerable prelate is now in this city, and is expected to preach in Christ Church, Anthony-street, in the morning of next Lord's day, and in St. Stephen's Church in the afternoon.

For the Churchman.

JOURNAL OF THE GENERAL CONVENTION.

THE notice in reference to this document, in the last Churchman, induces me to state that I am not authorized by the Convention to have more than 2000 copies printed. *Two* copies are to be sent to every clergyman of our Church, and *one* copy to each of the lay deputies of the Convention. When this order is complied with, there will remain but a small number for general distribution. At our late session, a lay deputy from Maine gladly accepted the offer of a few extra copies of the Journal of 1832, observing, that he wished them for distribution, and that he considered such a document as a *Church tract of no small value, especially where the Church was but little known or understood.* In this opinion, it is believed, that all who are familiar with such a document, will concur, and it may be, therefore, hoped that an effort will be made to aid in the circulation of a "tract" which presents our communion, at this crisis, in an attitude that demands our humble and hearty thanks. *Jerusalem is builded as a city that is compact together. Mark well her bulwarks.*

Orders for extra copies of the Journal should be transmitted without delay. It will probably extend to 150 pages, and may cost from 15 to 20 cents per copy.

Rev. Dr. Upfold, . . .	100 copies.
Swords, Stanford & Co., . .	50
H. Anthon, ...	25

H. ANTHON, *Secretary, &c.*

For the Churchman.

ALTERATION OF CANONS.

MR. EDITOR,—I shall endeavor, in the course of another week, to furnish you with the alterations and amendments of the Canons as passed at the late session of the General Convention. In the meantime, it is proper to state that there is an error in the communication touching the subject in your last Churchman. The second canon has *not* been altered so as to require *nine* instead of *six* presbyters in a diocese to entitle it to elect a bishop. When two or more adjoining dioceses associate for the choice of a bishop, then *nine* resident presbyters are required; but to entitle a single diocese to elect, six officiating presbyters, as heretofore, must be residents. And any diocese in union with our Church, having at the time *less than six officiating presbyters*, regularly settled, and qualified to vote for a bishop, and any diocese at the time of its organization, with a view to ask for admission into union with the Church, may, by a vote of its Convention, request the General Convention to elect for it a bishop: the nomination coming from the House of Bishops to the House of Clerical and Lay Deputies, for their concurrence, &c. &c. H. ANTHON.

GENERAL THEOLOGICAL SEMINARY.

AGREEABLY to the power vested in me by the constitution of the General Theological Seminary of the Protestant Episcopal Church in the United States, I hereby call a Special Meeting of the Board of Trustees, to be held in Trinity Church, in this city, on Tuesday evening, 22d instant, at 7 o'clock.

This meeting is called at the instance of several members of the Board of Trustees, for the purpose of receiving nominations to the vacant professorships.

BENJ. T. ONDERDONK,
Bishop of the Diocese of New-York.
New-York, Sept. 10, 1835.

For the Churchman.

WASHINGTON COLLEGE.

MR. EDITOR,—Not having seen in your paper any notice of the late Commencement in Washington College, I forward you a scheme of the exercises on that day, which some of your readers may be gratified to see inserted. As I had the pleasure of being present at the anniversary, I feel a pride in bearing my testimony to the literary merit displayed on the occasion; and in expressing my conviction that all that was said of the institution in the report of the Committee, published in your paper of the 8th ultimo, was fully borne out by the event. The exercises generally were distinguished by a manliness and vigor of thought, a maturity of style, and correctness of taste, which I have rarely observed on similar occasions; and reflect no less honor on the instructers than on the young men themselves. The delineations of domestic feeling in the poem, accompanying the disclosure of the consequences of "Jephtha's rash vow," would have done credit to a much more practised poet; and passages of deep interest and fervid description, interspersed through the piece, fully sustained its high poetic character. Of the orations, while all rose above mediocrity, some were entitled to the praise of very superior merit. Let the College continue to send forth scholars thus trained and accomplished, and it cannot fail to prove a blessing to the Church, and to the literature of our country.

ORDER OF EXERCISES.

Voluntary on the Organ.—Morning Prayer by the President.

An Oration—"The right motive to Intellectual Exertion." Edward Martin Van Deusen, Grafton, Ohio.

An Oration—"The Effects of Enthusiasm." James Roosevelt Bayley, New-York.

Music.

An Oration—"Literary Seclusion." Andrew Hiram Cornish, Ypsilanti, M. Ter.

A Poem.—"Jephtha's Vow." John Williams, Deerfield, Mass.

Music.

An Oration—"Ancestral Associations." Warner Hoyt, Danbury.

An Oration—"The prevalence of Imagination in works of Modern Literature." Robert Tomes, New-York.

Music.

An Oration—"The influence of Physical Constitution on the Intellectual and Moral Character of Man." Demetrius Stamatiades, A. B., Greece, a candidate for the degree of Master of Arts.

Music.

The degree of Bachelor of Arts was then conferred on the following persons, Alumni of the College: E. M. Van Deusen, Charles H. Jones, Robert Tomes, A. H. Cornish, Warner Hoyt, James R. Bayley, John Williams, and J. H. Thompson; and of Master of Arts on the Rev. J. W. French, Charles Graham, Daniel Ogden, D. L. Eigenbrodt, E. C. Bishop, D. Stamatiades, and E. E. Beardsley, also Alumni of the College. The honorary degree of A. M. was conferred on J. M. Murphy; and of Doctor in Divinity, on the Rev. Salmon Wheaton. The exercises were closed with prayer by the President.

Of the graduating class, four are understood to be candidates for the ministry, two of whom will immediately enter the General Theological Seminary.

The next term will commence on the 24th instant. A large Hebrew class has been formed under the instruction of the Rev. Dr. Jarvis, who will also have the charge of the department of Belles Lettres and Oratory.

UNUS.

INTELLIGENCE.

BISHOP BROWNELL'S VISITATION.

THE Right Rev. Bishop Brownell purposes, by Divine permission, to visit the following parishes during the month of September.

Sunday, September 13, Warehouse Point, East Windsor; 16, Waterbury, service at half past 10 o'clock, A. M.; 18, St. Peter's, Plymouth, 2, P. M.; 19, Wolcot, 2, P. M.; 20, Salem Bridge; 21, Woodbury, 2, P. M.; 22, Roxbury, 2, P. M.; 23, Bethlehem, 2, P. M.; 24, Northfield, 2, P. M.; 25, Milton, 2, P. M.; 26, Bradleyville, 11, A. M.; 27, Lichfield, 10, A. M.; —, Watertown 3, P. M.

EPISCOPAL ACTS, *by the Bishop of this Diocese.*—In Westchester county—Monday, September 7, in Christ Church, Rye, admitted the Rev. Peter S. Chauncey, Deacon, the minister of that church, and of St. Thomas' Church, Mamaroneck, to the holy order of Priests. Morning prayer was read by the Rev. Alexander H. Crosby, of Yonkers, assisted by the Rev. Moses Marcus, of Canada, who read the lessons; the sermon preached by the Bishop, and the candidate presented by the Rev. William Powell, of Westchester. There were also present, and assisting in the laying on of hands, the Rev. Lawson Carter, of New-Rochelle, the Rev. Robert W. Harris, of White-Plains, and the Rev. Ambrose S. Todd, and the Rev. Joseph H. Nichols, Connecticut.

In the afternoon, confirmed 13 in the same church.

Tuesday, 8, in Zion Church, Greenburgh, admitted the Rev. Edward N. Mead, Deacon, the minister of that church, and of St. Paul's Church, Sing Sing, to the order of Priests. Morning prayer was read by the Rev. Mr. Carter, assisted by the Rev. Zechariah Mead, of Boston, who read the lessons; the sermon preached by the Bishop, and the candidate presented by the Rev. William C. Mead, D. D., of Philadelphia. There were also present, and assisting in the laying on of hands, the Rev. Samuel Nichols, of Bedford, the Rev. Mr. Crosby, the Rev. Mr. Harris, the Rev. Mr. Marcus, and the Rev. Mr. Chauncey.

In the afternoon, confirmed 2 in the same church.

From the British Magazine for July.

Infant Schools.—On Friday, the 8th of May, there was a numerous assemblage of the principal families of Bury, and the neighborhood, in the upper room of the spacious infant and Sunday school, lately erected in that town, for the purpose of witnessing the progress made by the children of the infant-school, which has been opened under the superintendence of Mr. Wilderspin, the founder and active promoter of the system of infant education. A platform, large enough to contain about 140 children, had been erected at one end of the Sunday school, and on this the children were placed; the rector of Bury, the Rev. G. Hornby, then addressed the company. He stated, that he had no doubt, that when the company saw to what a degree they had already acquired habits of order and obedience, what affection they felt for their teachers, and how much their minds had been awakened and impressed with divine truth, all would go away convinced that this system of education was a most valuable means of good. After a few words from Mr. Wilderspin, in which he directed the attention of the company to a little nosegay of flowers with which every child was provided, he said that he would first require the children, as a proof of obedience, to part with their flowers, but as he had not prepared them for this, some, perhaps, of the youngest, would still be found to cling to the nosegay, notwithstanding his request. On giving the command, however, the children, with very few exceptions, immediately threw down the flowers, and joined their teacher in the appropriate prayer with which they have been taught to commence their daily lessons. This was followed by a hymn, which the children sang very correctly and with much animation, and many of them, on being questioned, were eager to give out the first lines of the verses, or to explain the meaning of the words they had just been singing. They afterward went through some of the usual arithmetical and geographical lessons. In the course of this examination an accident occurred which occasioned, for a few minutes, the greatest alarm, and which might have been attended with the most fearful results. The platform on which the children were arranged, unexpectedly gave way, and, from the suddenness of its fall, there was a momentary impression on the minds of the spectators that many would unavoidably be killed or seriously injured. Most providentially, however, not one was hurt, and owing to the presence of mind displayed by all those who were nearest to the platform, the children were very soon recovered from their alarm, and able to complete their lessons on the gallery belonging to the infant-school, in the lower room, to which the company adjourned. At the close of the proceedings the rector feelingly adverted to the merciful escape from danger which all present had just witnessed; and after expressing his earnest wish that the good effects of the system they had now seen in operation, might be extended to many hundreds more among the children of the poor, the whole party joined in singing the doxology "Praise God," &c.

A second examination took place at 8 o'clock in the evening, for the purpose principally of enabling the parents of the children to see the efficiency of the system, and the room was filled by a still more numerous assemblage than in the morning. Before leaving the room they expressed their thanks to Mr. Wilderspin by three hearty rounds of applause. We understand that Mr. Wilderspin is engaged for one month at Wigan, from the 18th inst., for the purpose of organizing the infant-school which has lately been erected in that town, and we are glad to find that this mode of education seems to be extending itself rapidly through this country, to which, from the peculiar employments and crowded state of the population, it appears to be of incalculable importance.

Manchester Courier.

Education of Young Chimney Sweepers.—A plan adopted at Brighton, under the patronage of the Rev. H. M. Wagner, vicar of the parish, for the above purpose, should be more extensively known. An attempt was formerly made to introduce some of these boys into other schools in that town, but without success, and in consequence of this failure, an annual subscription of five shillings was obtained from several of the resident inhabitants, for the purpose of providing a room with the requisite accommodation of desks, books, &c., where they might assemble in their working clothes, (for it was found that any attempt to make them put on better, would have entirely defeated the object in view.) Funds being thus provided, an evening school was established, under the superintendence of a committee, consisting of the Patron, four other clergymen, and four laymen, whose arrangements have been much facilitated by obtaining the use of the National School Room, and by employing the assistant master of that school as instructer of the boys. The school is declared to be under the patronage of the vicar for the time being, in the hope of making it permanent. The master sweeps were requested to permit their boys to attend, to which they assented, with the exception of two or three, who objected on account of its distance from their residence. The school-room is open three times a week from six to eight o'clock, when a large proportion of the climbing boys now attend; they are taught reading, writing, arithmetic, and receive religious instruction, and the school is opened and closed each day with prayer. A book is provided, in which the name and age of each boy, the name and residence of his master, the date of admission, and the degree of learning he had previously acquired, are registered. Each scholar provides himself with, or has a large dark colored smock frock lent to him, which he puts on over his working dress when in school, and thus any annoyance from soot or dust is prevented; he is expected to wash his hands and face, and comb his hair before going to school, but a small tub of water, soap, and towels are provided, should a greater degree of cleanliness be requisite. The plan has succeeded in Brighton beyond all expectation. Small prizes are given for good conduct, and the boys are treated with kindness, to induce them to attend the school. In large towns it would be advisable to establish different schools, on account of the distance the boys would have to walk, were there only one in a central situation, and on the plan adopted in Brighton, the expense would be inconsiderable. It is calculated that there are upward of *two thousand* boys now employed in this trade in different large towns in England.

Children's Friend Society.—The first anniversary of the Children's Friend Society was celebrated at the London Tavern. The chair was taken by Sir C. Lemon, Bart., M. P. After the dinner, Mr. Murray, the magistrate, bore testimony to the very good results arising from this comparatively little-known society, in reclaiming juvenile offenders, but more particularly, (in the first instance) of protecting them from the incipient contamination of the workhouse. The Society affords an asylum to 160 children, who are now training in habits of industry, in the principles of religion, and in moral discipline. More than 700 have already been received by it, and of this number, 300 are at the present time in the way to gain an honest livelihood in the colonies, having been apprenticed there by the Society, upon such terms as are likely to secure their future success in life, if their conduct deserve it. The Society is supported alone by donations and voluntary subscriptions. A donation of 20*l.* was announced from her Royal Highness the Princess Victoria, and other donations, in the whole amounting to nearly 400*l.*—*Salisbury Herald.*

Society for Promoting the Religious Principles of the Reformation.—The adjourned meeting of this society took place on Friday the 15th of May, at the great room in Exeter Hall. The room was well attended, though not filled. G. Finch, Esq., M. P., was called to the chair. The Rev. Mr. Cumming, at great length, and in a very impassioned tone, combated the errors of the Church of Rome, and deprecated the apathy of those by whom the increase of proselytes to her faith was becoming daily more numerous. The Rev. gentleman was succeeded by the Rev. D. Bagot, who also went into a long statement of the doctrines of the Romish religion, which he exposed in detail. He adverted more particularly to the worship of images, and made several quotations from a book entitled the *Heart of Christ*, on which he descanted with much eloquence. The Rev. speaker, moreover, took occasion to express his abhorrence of the spread of Socinianism, and suggested the utility of establishing a society for the purpose of resisting its doctrines. In the course of the evening many other speakers addressed the company on similar subjects, and, after several resolutions had been passed, the meeting broke up at a late hour.—*Times.*

Scottish Church.—A deputation, consisting of the following gentlemen, has arrived in town to consult with government on the subject of endowing the new chapels in Scotland: Rev. Dr. Chalmers, Rev. Dr. Macfarlan, Rev. Messrs. Simpson, Buchanan and Clason.

Pitt Prize.—At a meeting of the Pitt Club, held here on the 20th inst., it was, on the motion of Lord Meadowbank, unanimously resolved to appropriate 2000*l.* to establish in the University of Edinburgh an annual prize for the most deserving of the students attending the Divinity Hall, to be known as the Pitt Prize. The trustees appointed were the Duke of Gordon, Lords Glasgow, Melville, and Meadowbank, to whom were committed full powers as to the regulations under which the prize should be bestowed.—*Caledonian Mercury.*

Scotch Church.—The number of petitions against any grant to the Scotch Church, according to the last published report of the House of Commons, was 158, with 79,042 signatures. For the grant, the number was 382, with 94,269 signatures.

THIRD MISSIONARY STATION.

DIVINE service will be regularly performed hereafter by the Missionary, the Rev. Mr. Kellogg, at the *Third Missionary Station* of the *City Mission Society*, in the school-room in Hammond-street, known, heretofore, as the Hammond-street Sunday-school Room.

Service to commence on Sundays at half past 10 A. M., half past 3 P. M., and half past 7 in the evening. On Thursday evening at half past 7 o'clock.

EDUCATION AND MISSIONARY SOCIETY.

A SPECIAL meeting of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York, will be held at the Protestant Episcopal Press, in the city of New-York, on Wednesday evening, the 23d of September instant, at seven o'clock.

The *Annual Meeting* of the Society will be held on Wednesday evening, the 30th of September inst., at seven o'clock, and the *Anniversary* will be celebrated on Thursday evening, the 1st of October next, at the same hour, at Trinity Church in the *City of Utica.*

By order of the Board of Managers.
G. G. VAN WAGENEN, *Recording Secretary.*
New-York, Sept. 10th, 1835.

NOTICE.

A STATED meeting of the Board of Managers of the Young Men's (Auxiliary) Education and Missionary Society of the Protestant Episcopal Church in the City of New-York, will be held in the basement of Christ Church, (Anthony-street,) on Thursday evening, 17th September, at eight o'clock.

CHARLES W. CARMER, *Rec. Secretary.*

NOTICE.

A MEETING of the Corporation "for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New-York," will be held in the City of Utica, on Friday, the 2d of October, A. D. 1835.

EVAN M. JOHNSON, *Sec.*

The (Auburn) Gospel Messenger will please copy this.

Calendar.

SEPTEMBER.

13.	10th Sunday after Trinity.
16.	Ember-Days.
18.	
19.	
20.	14th Sunday after Trinity.
21.	St. Matthew.
27.	15th Sunday after Trinity.
29.	St. Michael and All Angels.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church acknowledges the receipt of the following contributions.

Five dollars from Miss Nichols, of Hempstead, Long-Island, for the China mission,	$5 00
Fifty dollars from the Christian Benevolent Society of St. Stephen's Church, New-York, per Mr. John H. Hurtin, for the China mission,	50 00
	$55 00

JAMES SWORDS, *Agent, &c.*
Sept. 9, 1835.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, appointed special agent to collect funds for the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt from

St. James's Church, Kingsessing, Philadelphia, of	$15 00
Gloria Dei, do.	5 00
Grace Church, Jamaica, Long Island, N. Y.	20 48
St. George's Church, Hallet's Cove, do. do.	23 22
Christ Church, Potsgrove, Pa.	30 37
St. Gabriel's Church, Morlattin, Pa.	5 00
Christ Church, Reading, Pa.	31 40
St. George's Church, Newburgh, N. Y.	50 00
Also from St. George's, Flushing, N. Y., in addition to the sum of fifty dollars, already acknowledged,	10 00
	$190 47

F. H. CUMING,
Sec'ry. Gen. Prot. Epis. S. S. Union.

N. B. The application was made at Newburgh on Sunday morning last, without the congregation having received any previous notice. The collection, as may be seen above, would do credit to a much larger congregation; like that made at Flushing some Sundays since, and under similar circumstances, it merits peculiar attention. The collection at Potsgrove, Pa., one of the smallest congregations belonging to our Church, also deserves especial notice. Perhaps this is the largest sum, in proportion to the size of the congregation, yet received.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending September 10th, from the following persons, viz.

Mrs. Eliza R. Deas, *with remit*—Postmaster, Newburn, N. C.—Rev. David Brown—Mrs. H. L. Warren—Rev. Wm. Shelton—Rev. Ralph Willeston—Postmaster, Cincinnati—Rev. J. M. Forbes—Postmaster, Wilmington—Rev. Samuel Fuller, jun.—Rev. George Weller, D. D.—Rev. Benjamin Dorr.

Received by the Gen. Prot. Episc. S. S. Union.

Lieut. Russell, 2—Rev. W. W. Bostwick—Rev. B. Dorr—Rev. F. T. Tiffany—Rev. G. A. Shelton—Orrin Torry—Rev. H. M. Davis, *with remit.*—Rev. E. G. Gear.

PRACTICAL AND INTERNAL EVIDENCES AGAINST CATHOLICISM,

JUST RECEIVED, AND FOR SALE at the Protestant Episcopal Press, together with Occasional Strictures on Mr. Butler's Book of the Roman Catholic Church, in Six Letters, addressed to the impartial among the Roman Catholics of Great Britain and Ireland. By the Rev. Joseph Blanco White, M. A. B. D. in the University of Seville, Licentiate of Divinity, in the University of Osma, &c. &c. From the second English edition, revised, corrected and enlarged.

SITUATION WANTED.

A MEMBER of the General Theological Seminary, a graduate of one of the New-England colleges, and experienced in teaching, is desirous of engaging himself in some department of a literary institution in the city, two hours a day, for a reasonable compensation. Inquire of Floyd Smith, Esq., 46 Lumber-street.

SITUATION WANTED.

A CANDIDATE for Orders in the Protestant Episcopal Church, is desirous of obtaining a situation as teacher, either in the City of New-York, or in some of the adjoining villages. He has had many years' experience in teaching, and can produce the most unexceptionable testimonials as to character and ability. Address Philo, to the care of the Editor of the Churchman. tf.

August 28, 1835.

NEW CEMETERY, CITY OF BROOKLYN.

THE undersigned Committee of Wardens and Vestrymen of Trinity Church, Brooklyn, now nearly finished, are about building a spacious and beautiful Cemetery on the ground of the Church, to the Jamaica rail road and Clinton and Vanderbilt avenues, an oblong square of 300 by 200 feet, a mile and three-quarters from Fulton ferry. The whole ground will be laid out in vaults of 10 by 12 feet in dimensions, communicating by intersecting passages throughout, plans of which, together with lists for subscribers, may be seen at the post office in Brooklyn, and at Pine, Van Antwerp & Co's store, No. 135 Water-st. New-York. An entire surface of earth, of at least two feet in thickness, will be laid over the vaults, and improved by a handsome enclosure, well arranged walk, and shaded by trees, flowers, &c. The ground will admit of the erection of monuments when required, and it is intended to have the work commensurate with the wants of a respectable community.

Further particulars will be given by inquiring of the Committee, who are duly authorized to receive subscriptions.

G. WASHINGTON PINE, New-York,
ROBERT WILSON, Brooklyn, } Committee.
F. W. MOORE, Brooklyn,

N. B.—The price of a vault is fixed, until the 1st of October next, at $250.

The following are the officers of the Church:—Geo. W. Pine and Robert Wilson, Wardens; and Charles Hoyt, D. B. Douglass, A. Van Nostrand, Chas. Basham, B. Ackerly, John W. Hunter, F. W. Moores, and A. B. Ellison, Vestrymen.

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INSTITUTE AT FLUSHING.

THE Professorship of the Latin and Greek Languages in this institution is at present vacant. Gentlemen wishing to apply for this situation will please address the subscriber.

It is proper to state that superior qualifications will be required in scholarship, and moral character.

Letters, post paid.

WM. AUGUSTUS MUHLENBERG.

INSTITUTE AT FLUSHING.

A HOUSEKEEPER is wanted in this institution. Her duties will be distinct from those of the Matron, and consist in the supervision of the domestic concerns of the establishment. To a respectable, active and competent woman, who can give satisfactory references, a liberal compensation will be given. Apply to the Principal of the Institute, Flushing, L. I.

From the Episcopal Recorder.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

PROCEEDINGS OF THE BOARD OF DIRECTORS.

[The reader will remember that we gave last week only a part of the debate on the report first presented to the Society, viz. the remarks of the Rev. Dr. Milnor in its favor. Passing over, for want of room, the remaining addresses on that report, we proceeded in regular order with the remaining proceedings on the *second* report presented by the committee, enlarged by the addition of the Rev. Messrs. Tyng, Stone and James.* We now go back to bring up what has been omitted, remarking, moreover, that the motion on which Dr. Milnor had spoken, as reported in our last, was on adopting the preamble of the report first presented.]

Dr. Tyng rose in reply, and responsive to the spirit of dependence on Divine assistance which had been expressed by Dr. Milnor, remarked that the present Board, at the very commencement of their labors, were deeply conscious that of themselves they could do nothing; that their sense of entire dependence for direction and guidance upon the Holy Spirit had been much increased at this time, when there was so much need of wisdom and discretion. He then proceeded to consider the remarks which had been made by the Rev. brother, who had preceded him. The entire force of the argument which had been advanced, is dependent, he observed, upon premises wholly unallowed, the effect produced is unwarranted, viz. that the Church is about to recognise new responsibilities. The Church does at present acknowledge all that the preamble of the report urges, and true to her sense of duty she has stepped forward and engaged in the work of Missions with zeal worthy of herself. The remarks which had been made concerning the constitution of the Church, and her adaptation to this work, are wholly irrelevant to the subject. Who doubts the admirable constitution of the Church? Who does not know that the Rt. Rev. the Bishops are learned, ardent and judicious men? Who does not know already that our Clerical and Lay Delegates are intelligent, pious, and devoted to their work? Who does not know that our ecclesiastical government is similar to the civil code? Have we met for this? To learn that our bishops are holy, our presbyters renowned, our laymen distinguished, and our Church government excellent? Do we come here to be informed of those things which the universal consent of all denominations concedes? No, surely, this has nothing to do with our present purpose; it is from beginning to end irrelevant. The question which should now engage our attention is this, and the gentleman from New-York should have given it a prominent place in his remarks:—Shall we give up that which we have tried and found to be of the precise character which will insure success, in order to take up a new measure, and one which consequently has not been tried? Shall we give up that which we know to be good, merely because there may be a better? Shall we, in a word, give up that which is sure for that which is uncertain and contingent? I trust that the Society will consider well the consequences before they consent to do this. I shall pass by the whole of the address as containing nothing to the point. The gentlemen who proposed this measure ought to have made out clearly two points, before they asked the Society to give up all that the General Convention has given to it, viz. that the present Society is altogether inadequate to the attainment of the object proposed, and then that the plan proposed is superior, and adapted to the accomplishment of that end. But this is a new plan, and proposing such fundamental alterations, deserves to be considered maturely before the decision is awarded. It is about two months since I had the first intimation of the proposed change, and that was derived from the letter of a clergyman, published in the Protestant Episcopalian. When, then, this subject was submitted to a joint committee of both Houses, and they brought in that report as the result of their combined wisdom, I do confess that I was greatly surprised. They bring no allegations against our Society in that report, when its very substance obligates them to make out the two cases just now referred to, viz. the inadequacy of the present, and the superiority of the proposed plan. The first of these they must substantiate before this assembly, either upon general objections to voluntary associations, and then show that these objections apply to the case under consideration, or upon particular objections to the Society. If the broad ground is taken that voluntary missionary associations are unscriptural, we answer that this is not a voluntary association. It was formed by the General Convention, and is voluntary only as to pecuniary assistance rendered. What are the grounds, I would ask, upon which the Church is called upon to act in behalf of Missions and not in the distribution of the Bible? Does not the principle of love to God and love to man urge us to send out missionaries? and does not this same love impel to disseminate the Word of God? Where then is the distinction? Why should we give up voluntary associations for Missions and not for the Bible? But if the gentlemen are prepared to go, where they must of necessity go, for their principle leads directly and inevitably to this result, that we must give up all associations for charitable purposes, I for one cannot go with them. If you grant this principle in one case, you must concede it in all. You must destroy your Bible societies; you must call in your agents; you must summon home your missionaries; you must break up your temperance societies; you must call to the winds of heaven to stay, while you gather up the tracts which they have been scattering as leaves from the tree of life for the healing of the nations; you must, in a word, sweep away from the land all the numberless societies, which, thank God, have been causing the fatherless to rejoice and the widow's heart to sing for joy, which have been clothing the naked and giving the cup of cold water to the disciple in the name of the Lord Jesus. These must be swept away. For they are all voluntary associations. If these gentlemen are prepared to go thus far, I for one must separate company with them. For one, I am not prepared for this event. But there has been no attempt made to show the inadequacy of the present Society. The Rev. Dr. who preceded me, found more pleasing associations with which to amuse and excite the audience. He has been round the wall of fire which encircles our beloved Church, and has pointed to the beautiful things of Zion, but he has not touched the question in point. He has contented himself with more agreeable things. He tells us, moreover, that there is a great and fundamental mistake in our present organization. But the very report which brings this grave charge, is itself inconsistent. Let us look at it. It says that the best interests of religion and of man, require an immediate and extensive change in the mode in which the *Church has hitherto discharged* the great missionary trust committed to her by the divine Saviour, &c. &c., and in the very next clause of the report, they recommend "that the *Church* herself, in dependence on her divine Head, and for the promotion of His glory, *undertake* and carry on in her character as a Church, the work of Christian missions. Now here is utter inconsistency. The Church must for the first time take this responsibility upon herself; why then is she called upon to make "an immediate and extensive change in the mode in which *she* has *hitherto* discharged the great missionary trust committed to her by the divine Saviour?" She is first charged with not having undertaken this responsibility, and then, in the same breath, is told that "the best interests of religion and of man require" her to *change* her mode of discharging that very responsibility which she has not yet assumed. The Society will perceive the strength of this mode of reasoning.

The Church has been discharging her duty, and yet she is called upon to change her mode of operation on account of great and fundamental principles, and she is summoned to do this for most cogent considerations, viz. "the best interests of religion and of man require" it at her hands. Now in order with any plausibility to ask this of the Society, it must be shown, either that there is an error in fundamental principles, or such a deficiency in operating upon those principles as to make this course of procedure necessary. We are called upon for a felo-de-se. We are called upon to give up that which the General Convention has committed to our hands, to surrender our charter as if we had been recreant to our trust. If we must do this, let them at least show that our Society is inadequate. If our agents must be recalled, let them show that they are incompetent to discharge their duties. If we must resign our existence, show us why we are fit to live no longer.

It is urged again as an objection to voluntary associations, that Jews, Turks, infidels and heretics may unite in them. So may they unite in your deliberation in the General Convention; they may come from the theatre, from the race-course, or from worse places, and vote in your parish meetings for vestrymen akin to themselves in habits, which vestrymen shall choose delegates to the State Convention, who in turn shall decide to send men after their own minds to represent them in this House; and from which also your standing committees are chosen. Thus your bishops may be surrounded by advisers taken from among Jews, Turks, infidels and heretics. If you urge this as an objection in the one case, be consistent and urge it against all representation. What then are the objections against this Society? All general ones are of no avail, for they are based upon false premises, viz. that this is a voluntary association. It is not a voluntary association; it derives all its powers from the General Convention. Its triennial meeting is appointed at the same time and place in which the General Convention is holden; all changes are made only by the permission of the General Convention. The bishops themselves are ex-officio members of the Board of Directors and of the Executive Committee, and actually are a majority of that Committee, there being sixteen bishops and twelve other members. The Board of Directors reports to the Society, and the Society to the General Convention. No alterations can be made in the constitution without the consent of the General Convention, and through that body. No missionaries can be appointed and sent out without the consent of the General Convention, and no collections can be made in any diocese, without the permission of the bishop of such diocese. But I am not prepared to concede the point that the General Convention is the Church, and every thing out of the General Convention is necessarily out of the Church. Nevertheless, granting the premises that they wish, what do they gain? The General Convention cannot act by itself. In this case, it must act by representation and delegation of power. Now it is not in the power of the General Convention to create a society more in the Church, than is that same society which they require us to disorganize. Look at their proposition. The General Convention shall delegate the power of the Church, delegated to itself, to a Board of thirty members; the Board again shall delegate its transmitted powers to two several and separate committees, and these committees shall transmit a part of their functions to agents. Now is this any more the direct action of the Church than is the action of the present Society? I think not.

But what is this Church which is to act? It is an organized body of which Christ himself is the Head; composed in this country of sixteen bishops, about one thousand presbyters and forty thousand communicants. Now as this great Society, scattered all over the Union, cannot act by its individual members—it must of necessity perform its duties by representation—by the General Convention. But how is this Convention formed? By the State Conventions. And how are they constituted? By the vestries of the several parishes and churches; and these in their turn by the people composing those parishes and vestries, who may or may not be Jews, Turks, infidels and heretics. If then Jews, Turks, infidels and heretics may be enrolled among the members of a voluntary association, how much more may they be among your delegates in the General Convention. This Society is constituted by the Church and Christian people, and these same compose your House of Clerical and Lay Deputies, therefore the Society is as pure as the Convention. We meet on the same ground as the Convention; the Convention has the executive power delegated to it, and the voluntary association has the spirit of Christ's faithful followers embodied in it. But these gentlemen come forward and ask us to give up our Society—they ask us to lay down in silence and leave our stations, to depart and meet no more. They tell us that the best interests of the Church demand it at our hands—that the welfare of the world requires it of us—that we do proceed upon a constitution embracing fundamental errors. Can we concede them this, and by our act declare that the Church has done nothing heretofore, and is now willing to take up the work which she should have performed long since? What more could they have said than they have now said, if all that they take for granted had been *proved*? They could have said no more, if they had proved what should have been substantiated in the first instance, either that the Society has not done its duty, or that it has performed it by unworthy instruments.

Look at facts, and let them speak in incontrovertible language. In 1829 the income of this Society was about $3,000. The receipts for the last fifteen months have been $36,000. Look at the missionary stations in the west, and see what has been the success there. Apostles have been brought to your sanctuaries to be consecrated at your altars, and go forth again to set in order the things that are wanting. Bishops have been in her service, until the Church has deemed them worthy of higher honors. Look at the dioceses which acknowledge her influence. Do Michigan, Ohio, Indiana, Illinois, Kentucky, Tennessee, Alabama, and the other states and dioceses assisted, come back and demand us to cease to befriend them? Look into this wide field, and see the theatre of our action, and then say, has the Society been inadequate? Cross the wide Atlantic, and on the classic shores of Greece, ask who has reared a fabric more glorious than the monuments of the most renowned of her statesmen and warriors? Go out on the broad bosom of the deep and arrest that swift ship, and ask our China missionaries if we have been inefficient? Lift up your eyes, and look through the extent of the land in its length and breadth, and there read the lessons of our supineness and inadequacy. Is this Society then so incompetent? Compare the means used with the end attained.

With gratitude I may say, Sir, that our success has been much greater than we could have reasonably expected. Let the Society, then, come and ask for reward and not for death; for exaltation, and not destruction; for support and encouragement, and not chastisement. But if we are found to be competent, may it be alleged that we have used unworthy means for the attainment of our most noble purposes? Examine and see if this be the fact. Bishops have been among our missionaries, and served faithfully and laboriously, till summoned by the diocese, the field of their missionary labor, to leave the work of the particular objects of missions, and preside over the interests of the diocese in the general. Are the men now in the field of action unworthy? If so, upon which rests the blame? Do they not come recommended by the Bishops themselves? Does our station in Greece, by its depression, loudly cry out to the Church that unworthy and incompetent men are engaged there? Let the prosperity of the station answer in language not to be misunderstood. Follow our two young brothers through the trackless ocean to China, and see in them embodied much of the very spirit of the holy Apostles, who went out to plant and rear up churches in the empire of darkness. If, then, there is no objection to the Society on account of inefficiency, and if they have not employed unworthy means in the prosecution of their work, where, then, is the objection to it? It is urged that it has not been so successful in collecting funds as it ought. Even admitting the whole weight of this objection, where does the blame attach? Who is in fault, the Society or the Church—her ministry? Sir, if the very able gentlemen who are laboring to break down this Society, by the exercise of so much talent, had thrown the whole energy of their influence in aid of it and in advocating its cause, there would be no need of complaining of its inefficiency or the poverty of its treasury. I then put the question directly to the Society and to the Church, if the bishops and clergy who might have advanced this cause, by the exercise of the very influence which they are now exerting in its overthrow, if they have proved recreant to their duty, when a part only depended upon them, will they be more faithful if all is given into their hands? It is a plain simple question, which the Society must answer by its vote concerning the report of the Committee just read. If the Society chooses by its own act to adopt the preamble, and thus confess that the Church has not been for the last fifteen years discharging her duty, though not wholly, certainly in a measure; if it will confess itself inefficient; if it will confess that it has used unworthy means to attain good ends, I must certainly separate from it in its decision.

Bishop McIlvaine rose in reply, and remarked that the Rev. Dr., who had just sat down, had conceded the great principle contended for in the report, viz. that the Church must take the responsibility upon herself, and prosecute the work of missions in obedience to the commands of Christ. The Committee do not pretend that they have made a new discovery, or that it is the first time that it has been brought to notice. The Church has felt for the fifteen years past her responsibility, and has attempted to discharge her duty in this respect; but unhappily, intervening causes have prevented her, and caused her to swerve and depart from principle, so far as to resign the discharge of a specific duty into the hands of another body. This explanation will at once clear the Committee from the imputation of superior wisdom and presumption of discovering what the Christian world has not yet discovered, and intruding their discovery upon the Church.

Let us now consider the charges of my Rev. brother. We must, says he, either charge the Society with fundamental defect, or else with malpractice. Now this is by no means necessary. These are not the horns of the dilemma in which the Doctor would place us. We say that the Society has done well, but it may do better. We are prepared to take you by the hand, and say, You have done well with the instruments which we have placed in your hands, but do not charge us with unkindness if we take them away and give you better in their stead. You have done well; and by this admission, I sweep away all the effect made by the eloquent and touching appeal to the sympathies of this Society. This is not the ground of the wished-for change. We intend to give you better principles, and then make you our agents in the prosecution of these important plans, with the entire confidence that those who have succeeded so well when at work with unsound principles will do vastly better when corrected and set right. Thus it is evident that malpractice is not one of the horns of the dilemma. I do not admit the inefficiency of the present Society, but do maintain that its constitution contains fundamental errors, and differs from the report, the principles of which the Rev. Dr. has admitted in his address to the Society. Now the Society must be identical with the proposition that it is the Church, or else it is inconsistent with the admitted principle of the report. That the Society is not the Church its warmest advocates do not deny. The General Convention is the Church in one sense, as is Congress the government of the United States. The principle affirms that the Church is bound in duty, in obedience to the commands of Christ, to carry on the work of missions. Now, in order to discharge this duty, the Church delegate, the General Convention, proposes to take up and carry on this work. That this Society is not the Church delegate is evident from its constitution; it does not proceed directly from the General Convention. It is a voluntary association; its members are not made so by baptismal covenant, but by subscription of money. It is argued by the gentleman last up, that it is not voluntary, because it is not voluntary in every feature. It is not as voluntary as some, because the Church would not allow it; but this proves by no means that it is not a voluntary association. If it were a mere voluntary association, the Church would not allow it the name it bears. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church could never be the title of an association over which the General Convention had no power; and, therefore, in order to have the sanction of the authority of the Church, it was obliged to be submissive in part. The only feature distinguishing this from other voluntary associations is, that the Bishops are members of its Board of Directors. But should it choose to declare itself independent, there is no power in the Bishops, or the House of Clerical and Lay Deputies, or in the Church at large, that could prevent it. Thus, while it is true that the Society cannot act without a bishop, so it is equally true that the General Convention cannot act on missionary subjects, or change its constitution without the consent of the Society. Now as a minister of the Lord Jesus, and as a bishop of this Church, I will not be submissive to be controlled in efforts for good by this or any other voluntary association. That it has succeeded in its efforts is no argument for it. It has done well in spite of its errors, and so may it be said of associations purely voluntary. The American Board of Missions has done well, but it is an entirely voluntary association. It has done well in spite of itself.

But now let us return to the principle alluded to yesterday—that when there is an association that has to do with ministers of the Gospel, it must be submissive to the ecclesiastical authority of Christ's Church. Not so necessarily with other societies. I would have the Bible distributed by the Church, but by the whole Church, the Church catholic, and not the Church Protestant Episcopal. I would have, then, each and all of them, distribute it through the whole world. When you will show me that the Bible was not given to the Church general but to the Church particular, that it was not given freely to all for each and every one to read and propagate, then, I must say, but not till then, "Give up all associations out of the Church for its dissemination." But never can I cut myself off from aiding in the benevolent societies of the day, and refuse to extend my hand cordially to my fellow Christians of all denominations, until you show me that principle demands it. With regard to unworthy members of our Church, whether of Jews, Turks, infidels or heretics, I have only to say that, in this field of the Lord, we are told that there will be tares with the wheat, and there has been given no authority to root them out; both must grow together, till the harvest, and then a righteous division will be made by Him who can see the heart. We are bound to admit to the bosom of the Church all who profess to believe in and love the Lord Jesus Christ in sincerity, if they are not openly evil livers. If a man comes forward and professes to believe the fundamental articles of the Christian religion, there has been no power given to the ministry of the Church to exclude such from the fold of Christ. If, as has been said, those who have made no such profession and are unbaptized are allowed to vote for, and thus choose officers for the Church, it is essentially contrary to the principles of true godliness and of the Church. It is wrong, and I am glad that I can at this time place my finger of condemnation upon the practice, and bring it before the Church for consideration and correction.

The Rev. Dr. Henshaw, in rising to advocate the report, observed, that he felt it a duty to suggest the reasons which recommended it to his favor, inasmuch as he could not adopt some of the arguments by which it had been sustained. I confess, said he, that I listened with apprehension and alarm to some of the positions which have been taken by its advocates in the course of this discussion. I began to fear that in giving my concurrence to the report, I had been led on in the dark to the support of principles which I do not approve. But upon reflection, I do not perceive that the correctness of the report depends upon these principles. Its general principle is not by any means inconsistent with the plan of voluntary associations, from the condemnation of which I entirely dissent. The whole work of benevolence, the whole of Christian practice, is founded on the voluntary principle, and most ardently do I desire to see the time when all the inhabitants of our country will become volunteers in the cause of Christ.

So far as the ministry is concerned, and so far as relates to the work of missions, Dr. H. expressed himself altogether in favor of the direct action of the Church. He did not think, however, that we were now considering whether it is the duty and interest of the Church, to prosecute the work of missions, but only whether there is not some more efficient mode than the present. That is the question. He thought there was, and it was on this ground that he had supported the plan recommended in the report. He admitted that dangers might arise, but he did not consider the possibility of their occurrence sufficient ground to deter us from adopting an organization by which the objects of the Society might be more effectually promoted.

Dr. H. urged, moreover, that although the difference between the system heretofore pursued and that now proposed was not that the latter recommended the Church to do a work in which it had not previously been engaged, yet the plan of having the Board of Missions elected by the General Convention, rendered it more directly and emphatically the organ of the Church.

Dr. H. then referred to the auspicious circumstances of the Church at the present time as a strong reason why the responsibility of doing the work of missions should be confided to the General Convention. When we look back and contrast what was once the feeling of the Church in regard to missions with what it is now, we must thank God and take courage. When the Society was first formed, there was not only a difference of opinion as to the proper field of missionary operations, but it was with the utmost difficulty that the subject of Foreign Missions could be introduced at all. There was almost an entire apathy throughout the Church upon the subject. If, said Dr. H., the General Convention were now what it was fifteen years ago, I should be very far from recommending the present plan. But now we behold a brighter and more joyful day. Then the interest in missions among us was at its lowest ebb. Since then it has been rising higher and higher every year, and I trust that the time will soon come when the whole body will be baptized with the spirit of missions.

Dr. Henshaw differed from the Rev. gentleman from Philadelphia, in the supposition that the preamble of report implied severe censure upon those who had hitherto managed the operations of the Society. Such an inference could not properly be deduced from it. The aspect of the missionary cause in our Church, whether we cast our eyes on the past or look forward to the future, was truly encouraging. To the past he looked back with sentiments of gratitude and delight. The increase of the Society's income in three years, from 3,000 to 36,000 dollars, the progress from the employment of a single foreign missionary to our present number, when we have sent two to China, affords gratifying evidence of the Society's usefulness. There are to be found amongst those who have directed its operations, men possessing the purest motives and the most ardent interest in the cause of missions. It is not intended to cast the slightest censure upon the present officers of the Society, but as the aspect of the missionary cause is entirely changed, as the sphere of operations both at home and abroad has greatly enlarged, it becomes proper to adapt our organization to the change in our circumstances. Although there have been men of wisdom in the Executive Committee of the Society, and they have done the best which it was in their power to do, yet a body thus constituted could not be adequate to so great a work. It is necessary to have two committees who will divide the labor between them.

It had been said, Dr. H. remarked, that there was no complaint against the Society. He had heard complaints not from its enemies but its best friends, from those who were the best judges on the subject, members of the Executive Committee itself. The complaint of the want of efficiency in the executive department had been universal. It was now proposed to do what had been asked, and more. The appointment of a general agent had been sought for by many as the summum bonum of their wishes. It was now proposed to appoint two general agents, who might conduct the operations of their respective departments with efficiency. It was indispensable that they should be men of enlarged and comprehensive views, intrusted as they would be with an office which would dignify the highest of the dignitaries of Christ's kingdom.

Dr. Henshaw concluded with expressing the hope that the proposed constitution would be adopted. He thought it should be--first, because it would render the Society more directly the organ of the Church for the work of missions. In the next place, on account of the division of labor for which it provided, giving the domestic department to one committee and the foreign to another. Again, most especially because it provides two great executive officers, who will obtain means for the support of missions, and by their visitations and the influence of the periodical press in their hands, keep the missionary spirit alive, and extend its hallowed and purifying influence throughout the Church. The last argument was the appeal made in behalf of this holy cause to all the members of the household of faith. All baptized persons were considered as bound to unite in it. The obligation was not presented to them as one voluntary in its character, but as one from which none could claim exemption. This appeal on the ground of the baptismal obligation would introduce, Dr. Henshaw thought, a new era into the Church. It would give an impulse to the cause which it had never received before. It would be the means of convincing those who possessed wealth that they were *bound* to give it for the extension of Christ's kingdom, and teaching them the truth of the declaration, "The silver is mine and the gold is mine, saith the Lord." He hoped it would stir us all up to greater zeal and diligence in discharging our obligations to the unconverted world.

The Rev. George Boyd, of Philadelphia, after some preliminary remarks, approached the main question of the principle contained in the report. That the Lord Jesus Christ has instituted the Church and associated his people in it, in order that they may propagate the Gospel, is a proposition that none deny. Then comes the question, whether are we at liberty to form any other society for this purpose. The Church was formed for this especial work, and it is an axiom that the Church or any other society has no right to charge the onus of their duty upon another body. It therefore is a matter of great importance, to decide upon the application of this principle. If it is the duty of the Church to carry on this work, whether is it the duty of the Church in Convention to take up this subject and act upon it, as its own appropriate work; if it is admitted that it belongs to the Church, manifestly it belongs to no other body. It becomes necessary before further proceeding, to decide what is the Church? In answer, it is, in one sense, all who believe the doctrines and are conformable to the precepts of our holy religion, and as an evidence of this belief, have been admitted into covenant relation with the Lord Jesus, by the ordinances which he has prescribed. These members of the Church are individually scattered throughout a wide and almost limitless extent of country; but though scattered individually, they are nevertheless collected into parishes; these parishes are scattered widely through the length of the land, but in their turn are also collected, and form dioceses, having a bishop as an overseer. These dioceses collected form the General Convention, which is necessarily composed of the House of Bishops and the House of Deputies; which last comprises two orders;—1st, a representation of the clergy of our Church, and 2d, lay delegates from all parts of the Union. The question, who are members of the Church? which had been asked, is unnecessary to be decided in this stage of the discussion. The main point to be arrived at, is to settle the inquiry, how shall the Church act? not the Church in its individual capacity, but in its collective. The duty of action is admitted. It cannot perform its functions in respect to missions with energy in its individual capacity, it must, then, necessarily, act by representation. Shall it then act by the constituted representation of the whole Church, the General Convention, or by *a new and partial representation*, a board of missions? The report acknowledging the duty of the *Church* proposes that a board of directors shall manage the affairs of the Church in reference to missions. Now this *board* must act in reference to the Church as representative, and from the necessity of the case, as only a *partial* representation. It is then manifest that the *Church* is not acting in the fulfilment of its acknowledged duty. Herein is the report fundamentally defective, and the great, the essential principle compromitted. Here we see the inconsistency. The Church has a legislature to represent it, that legislature is the General Convention. The General Convention refuses to discharge its appropriate duty, and actually proposes to transfer its legislative powers to another body. Here is an anomaly. A representative body formed for a certain purpose, throws off the responsibility which rests upon it, and transfers its powers of legislation to another body. It cannot be. It has no such power given it.

The question is not, Has the Society done well, or will the proposed society do well? it only need be ascertained, Is the Society the Church? Can there be two Churches, entirely distinct, differently constituted, with different appropriate spheres of action, in the Protestant Episcopal Church in these United States? The General Convention here assembled is the Church, and as such has no right to delegate its powers to any other body. Now what is this Society? The Bishops are ex-officio members of its Board of Directors, but if all the Right Rev. the Bishops were here present, the Society gives them no power over it. They are bishops with power in the Church, but they are fettered in this society. What next? The sum of $3 a year makes a man a member of this society; thus membership is made to depend upon the payment of money. Can any power on earth, I would ask—and I would ask with all solemnity—can any power on earth constitute a man a member of the Church of Christ? If I am in error in this respect, I would most gladly be set right. It is a principle of greatest importance that membership of the Church belongs to Christ alone, while those who enter are introduced by baptism, and he has commissioned his ministering servants to attach the seal of his ordinances to that transaction and render it valid for ever. And now with these things before them, will the members of the society proposed, calling itself the Church, will the members of that society enrol among their number as members of the Church of the living God, those who become so merely by the payment of a paltry sum of money? They will not, they dare not, say that such are very members of Christ's faithful flock. It follows then, that the Society recommended in the report is not the Church, but is a body which is to be thrust in between the Church and her appropriate sphere of action. Let every one then who votes in favor of this report consider that he compromits the principle already admitted, and upon which the report pretends to have been based, viz. that Christ has constituted a Church, and has assigned to her a specific work, and that it is her duty to come to the discharge of that work with all her energy as a Church, with no interposing body.

(*To be continued.*)

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* Owing to the haste of the occasion, we stated that Mr. James had been substituted in the place of Mr. Magruder, who was absent from the city. We should have said in the place of the Rev. Dr. Kemper, &c.

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